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THE CHURCHMEMBER'S GUIDE

AND

COMPLETE CHURCH MANUAL

OTHER GUIDES EDITED FOR PHIL BARBOUR JONES

The Southern Business Guide and Cotton Calculator. Cloth, 626 pages.

The Right Way; or, Business and Law. Cloth, over 600 pages.

PUBLISHED BY

THE SOUTHWESTERN COMPANY

NASHVILLE, - - - TENNESSEE

THE CHURCH TO-DAY.

Are you pulling with your pastor and fellow-members? Or are you lazy, indifferent or asleep, or putting obstructions in the path of church progress? Where do you stand?

The Churchmember's Guide and Complete Church Manual

A Handy Volume Prepared Especially for the Use of Members of the Baptist, Christian, Methodist Episcopal, and Presbyterian Churches in Their Southern Branches; Containing a History of Each Denomination, a Statement of Its Faith and Doctrine and Government and Law; the Proper Forms in Each for the Observance of the Ordinances of Baptism and the Lord's Supper; Instruction in the Conduct of Church Business; How to Hold Various Kinds of Church Meetings, and Other Information Valuable and Useful to Ministers, Churchmembers, and Church Workers of All Denominations.

BY

MONTGOMERY F. ESSIG

Author of "A Military History of the Russo-Japanese War" and "A Two-Years' Course of Reading for Beginners."

NASHVILLE, TENN.

THE SOUTHWESTERN COMPANY

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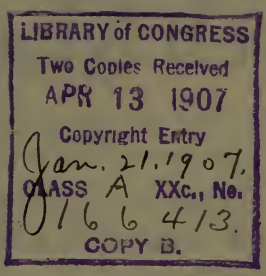

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PREFACE

THE publishers of this little book long since encountered the need for a manual for the use of churchmembers and others actively engaged in church work, particularly in the Southern states. While it is true that the various churches have their handbooks, they are not in such form as to be of much value to the average member of church, being either too formal in their language or too technical to be followed readily.

Experience has shown that a small volume, giving in concise, easily understood terms the history and doctrine of the various denominations, their different methods of church government, their equally different manners of observing the ordinances of The Lord's Supper and Baptism, forms for conducting business meetings, the duties of churchmembers in the official work of the church, proper rules for holding prayer meetings and all other sorts of meetings, and items of useful information pertaining to church work, is a great and crying need. Probably seven out of every ten churchmembers are ignorant of their faith's history and not sufficiently conversant with its doctrines. At least, so the writer has found in gathering data for this volume. To fill these wants the following pages have been prepared, the publishers knowing that their labor cannot fail to bring the congregation closer to the pastor, if the latter will suggest to his people the purchase and study of the book.

It has been the aim of the publishers and the writer to be exact in all respects, and to place the information before the reader in the simplest form possible, and at the same time give the work a high educational value. No member of church should be without knowledge of his denomination, its history, its laws, its forms, and the manner in which it conducts its meetings, both for the purpose of worship and for business. There should be at hand, whenever the need arises, some work of reference showing the right way of taking part in meetings and all sorts of church gatherings; for to do things in the right way is only to give further glory to God. In the compilation of the book care has been taken not to make one denomination greater or better than another. The arrangement of the four churches is by alphabetical precedence only.

And so, with fullest reverence and with the hope that its readers may find in it much that is valuable, as well as much that is uplifting and spiritually beneficial, this churchmember's guide is sent out upon its mission. MONTGOMERY F. ESSIG.

NASHVILLE, TENN., 1 March, 1907.

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PART I.

THE CHURCHES: HISTORY, DOCTRINE. GOVERNMENT, LAWS, FORMS AND METHODS

Upon this rock I will build my church.

—Matthew xvi. 18.

THE CHURCHMEMBER'S GUIDE

Purposes of the Manual.

THIS book has three distinct purposes. The first is to give the reader a concise, correct, and easily understood account of the five Protestant denominations which do most of the work accomplished in the Southern states for the advancement of God's kingdom. This account will include the history of each denomination, and describe its faith, government, laws, and methods of conducting business, and explain the manner in which each one carries out the ordinances of The Lord's Supper and Baptism. The second purpose of the book is to give proper and practical methods for holding various kinds of congregational meetings for worship. The third purpose is to supply useful information upon a variety of topics relating to religion, churches, and church work.

In order to guide the reader readily to whatever topic is being sought, there will be found on the left-hand side of the pages, in bolder, blacker type than the body of the book, a few words which will show what subject is being treated in the accompanying paragraph and the ones ensuing, as far as the next black type. As an illustration, the reader will notice that at the beginning of this page are the words, in black type, "Purposes of the Manual," which words are descriptive of the two paragraphs that follow. The next black type reads "Churches and Their Meaning," and this is descriptive of the subject discussed until the succeeding black type is

reached. Care will be taken, when speaking of the respective churches, to make these guide-posts as nearly alike as possible, so that, in each church, the reader can turn readily to "government," "The Lord's Supper," "history," or whatever subject is being sought. But before discussing the churches, however, it has been thought necessary to give some idea of what the word "church" means, and to tell what constitutes a church, as well as what are the general qualifications needed for membership in one.

Churches and Their Meaning.

"Church" is derived from a Greek word meaning "the lord's house." In English it has three different and distinct definitions. The first and broadest is when it is used to indicate the entire number of men, women, and children, no matter what their denomination, all over the world, who believe in Christ and follow His teachings—in other words, Christendom or all Christianity. In this sense the word is properly written or printed with a capital c. The second meaning of "church" is when it is used as a word expressing a denomination, as The Baptist church, or The Methodist church, or The Presbyterian church. In this sense it is properly written or printed with a small c. The third and last meaning, as well as the one more generally used, describes a particular congregation, as "We are going to church," or Zion Methodist church, or Berea Baptist church. In this sense also the word is properly written or printed with a small c.

What is a church? A church is a congregation or assembly of baptized followers of Christ, believing in God the Father, God the Son, and God the Holy Spirit; acknowledging the Father as Creator, the Son as Redeemer, and the Holy Spirit as Sanctifier and Comforter; believing also in the Bible

as God's Word, maintaining God's ordinances, meeting together for worship, working for the extension of Christ's kingdom on earth, and, above all, obeying the commands of God the Father and God the Son.

Requisites for Membership.

There are a number of things needed before a man or a woman or a child is qualified for membership in a church. Three of these necessary things are moral and one is ceremonial. The three moral things are repentance, faith, and obedience. The ceremonial qualification is baptism. For all of the moral needs there is a base in words uttered by Jesus Christ, "Repent ye and believe the gospel" (Mark i. 15); "If ye have faith . . . nothing shall be impossible unto you" (Matt. xviii. 20); "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. vii. 21). For the ceremonial qualification of baptism, Christians have the example of the Master Himself, as well as His command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19).

After baptism the qualifications and requisites for church membership are many and varied. They may be summed up, however, in a few words. The baptized follower of Christ must be full of faith, must try to live free from sin, must obey God's wishes as laid down in the Ten Commandments and in the two great Commandments that Christ gave, and must, from time to time, partake, with reverence and gladness, of Christ's most holy institution, The Lord's Supper. Above all, the baptized follower of Christ should pray often, giving thanks

to the Father for His goodness and mercy, and humbly asking such things of God that God, in His wisdom, may see fit to grant. The habit of prayer is one of the greatest means of attaining spiritual grace. Only one other habit approaches it in this respect—that of daily devotion at the family fireside.

Why Churches are Formed.

From times that are lost in the darkness of the past men, moved by common motives and aiming to reach a common end, have banded together for the purpose of mutual support. There is no truer saying than "In union there is strength." This is especially true in reference to the affairs of Christianity. God's people on earth need all the strength they can get to carry on the fight against Satan, to aid them in following the Master, and to extend His kingdom here.

From the very day on which Christ died Christians have banded together in communities. In the early days of the Church this union was mainly for self-preservation, because of the persecutions that Christians suffered. But, when pagan efforts to stamp out Christianity ended, the assemblies thus formed continued to exist. The leaders knew the value of such union, and it never has been abandoned. When Christianity split up into different denominations, each following the worship of God as seemed best to it, these organizations were maintained.

There is every reason to believe that this will continue to be so throughout the ages. Mutual support and interest always are needed to insure the success of any work in which a large number of people are engaged, and many persons can do a given piece of work better and faster than one person. No man can worship God and do his duty

toward Christ by himself. Such a condition is against the teachings of the Bible, as well as against the practical laws of life. Of course, a man can be good and honest, and do unto his neighbor as he would have his neighbor do unto him, and do it all outside of a church; but he cannot be a good and consistent Christian in that way.

Therefore, membership in a church is necessary to the leading of a Christian life. This brings us to the subject of the chief churches that are working for the advancement of Christ's kingdom in the South.

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THE BAPTIST CHURCH

History: Origin of Baptists.

THE real origin of the Baptists, as a denomination, is almost lost in the maze of history. To trace it we must go back to the days of the early Church and examine the causes that led to the break-up of that Church as Christ delivered it to His disciples.

The first thing to be considered is the manner of administering the ordinance of baptism. Baptists declare that in the days of Christ and for many centuries later this was done solely by immersion, or plunging the entire head and body of the person being baptized beneath the surface of the water. This was the way in which the Jews, prior to Christ's time, performed a certain number of cleansing rites, and Baptists say that it was the way in which John the Baptist baptized those that came to him, notably our Lord Himself. They also state that it was the method pursued by the disciples, and the apostles, and their successors for many generations. Sprinkling and pouring, Baptists hold, were not employed, except in cases of grave emergency, or for the sick; and even then baptism was repeated, if possible, in the customary way, when circumstances permitted.

Along about the year 1000, or ten centuries after Christ died, there crept into the early Church, Baptists hold, a wider use of sprinkling or pouring instead of immersion. This was due, it is thought, to the ever-increasing magnificence of the ceremonial

forms used by the Roman church, and the inability of the priesthood to give the ordinance the grandeur they thought necessary, when performed by immersion. Whatever the cause, sprinkling or pouring became almost general. There were many, however, who saw in it a departure from the way in which the Baptists state Christ was baptized, and they considered it unlawful. At a later time they also objected to the baptism of infants, declaring that only those sufficiently advanced in years to know the meaning of religious things, and understand them to the point of belief, should receive baptism.

The number of persons who objected to baptism by sprinkling or pouring increased. Baptist belief and principles, Baptists declare, are clearly traceable through a series of sects in existence from apostolic times onward, but it is not until the year 1500 or thereabouts that we are able to find the formation of any definite community standing clearly for the Baptist faith and Baptist ideals. About this time set in what is known as the Reformation. This was a movement of protest against the evils that had grown up in the Roman church, and was led by Martin Luther and others. From it we get the term "Protestant." The believers in baptism by immersion took part in it; but, sad to relate, all parts of the following of Christ were at war with each other for many years, until, by the grace of God, each party was allowed to pursue its own way and thought unmolested. But, before the spirit of toleration that we now enjoy came to pass, hundreds of thousands of persons perished in battle or by persecution, because of the variance in religious faith.

The first actual Baptist community, founded on

modern lines, seems to have been formed in Switzerland about the year 1520, three years after Luther began the Reformation in Germany. The Swiss, from the earliest times, had been a most independent people, and had, under a reformer named Zwingli, begun war on the Romanists, as had Luther. The Baptists, however, found themselves between two fires. Zwingli himself, although a Protestant, persecuted them, and so did the Romanists; but nevertheless the movement grew and spread to Holland and to Germany. Luther was more concerned with other forms of Romanist abuse than baptism by sprinkling and did not pay very much attention to the Swiss and other Baptists, who also seem to have had points of error in their faith and practice. Finally the movement spread to England, and there, it may be said, the real Baptist faith of the present day began. The Swiss and their German and Dutch brethren had the germ of it, but the English stripped it of its errors and kept only those parts of it that were good. This was in the reigns of Henry VIII. and his daughter, Queen Elizabeth.

History: Church's Growth.

It took almost one hundred years for the English Baptists to purify the faith of some of the things that were harmful to it, to become established thoroughly, to avoid being drawn into the disputes between Henry VIII. and the Pope, to avoid being absorbed by the English church that resulted from those disputes, and to weather the storm of persecution that arose. Troubles also sprung up within which had to be settled, but, whatever the points upon which disagreement came, immersion always seems to have been agreed upon by all Baptists.

To describe the trials and tribulations of the faith during these years would require many volumes,

for its members suffered great persecution, not only at the hands of the Romanists, but from the Protestants as well. Many died the death of the martyr for the sake of their belief, and many more were thrown into jail, but still they managed to exist and to grow, waxing stronger and stronger in England during the reigns of Elizabeth, James I., and Charles I.

When the people of England rose up against the latter king the Baptists were a strong and recognized denomination, and did valiant service in the overthrow of Charles by Cromwell. Cromwell himself, although by faith a Puritan and Roundhead, had much of Baptist independence and aggressiveness. John Milton, the author of "Paradise Lost," was a Baptist, and held high office under Cromwell. There also were other Baptists high in Cromwell's council, while John Bunyan, the author of "The Pilgrim's Progress," was a member of the Baptist faith, and a preacher of it.

History: The Church in America.

Out of the troubles in England, leading up to the revolt under Cromwell, grew the planting of the Baptist faith in America. Before the Puritans and Roundheads took up arms against Charles and beheaded him, many of them came to America, which then was a vast wilderness inhabited only by Indians and wild beasts. They landed in 1620 in what is now Massachusetts, and formed several colonies. A little later another colony was formed at a place called Salem, also in Massachusetts. These colonies set up the worship of God in the perfect freedom they desired, according to their own ideas, and it is this freedom that always has been one of the great principles of the Baptist faith. In this country only was it finally to be realized.

One of the preachers at Salem was Roger Williams. He became a convert to Baptist principles, but his views, as he preached them, were entirely too broad to suit the narrow-minded Puritans. He and his following were bitterly persecuted, so the liberty-loving preacher and his people were forced to depart, journeying through the wilderness to what is now Rhode Island. There they founded a colony—the first real Baptist community in America—and called it Providence. This was in 1636. Later Williams was joined by another Baptist preacher, John Clarke, and between these two sturdy Christians and pioneers the foundation of the Baptist faith in America was laid.

The time now was ripe for the rapid spread of the denomination. In New England, Puritanism, with its grim, brutal, and often bloody intolerance, drove many men and women of broader mind to seek freedom of religious thought elsewhere. Many of them joined Williams and his Baptists, and the faith spread as settlements came into existence along the Atlantic seaboard southward, and in what is now known as the Middle States. A strong Baptist community was formed near Philadelphia, and for many years after the founding of that city in 1682 Baptists were almost as strong there as the Friends or Quakers, who established it. Baptist principles and worship early secured a foothold in the South, the first church being started in Charleston, South Carolina, in 1684. Virginia saw its first church built in 1714, North Carolina in 1727, and Maryland, a strong Roman Catholic colony, in 1772.

History: Growth in America.

The first Baptist association at which delegates from the various churches were present assembled in Philadelphia in 1707. Prior to this there had been

gatherings each year, but they were hardly more than local affairs, as traveling in those days was both difficult and dangerous. From this Philadelphia meeting, however, much missionary work was done throughout the colonies, and thereafter the churches multiplied apace. The Revolutionary War gave to the Baptists their greatest forward movement. The English church long before had planted many parishes in the colonies and had sent numbers of its clergy to govern them, thus founding what is now known as The Protestant Episcopal church. But, when the war between the colonies and the mother-country broke out, these parishes almost disappeared, because of the hatred of England and all things English. Many men and women belonging to this church joined the Baptists, and, in 1784, before the Revolution had closed, there were no less than 151 Baptist churches in America. These 151 houses of God had 4,783 members, an almost tenfold increase in a single generation. But this increase was not to be compared with that of 1800, sixteen years later, when there were 1,200 churches and almost 100,000 members. No other denomination in America could show such results for the same period of time.

There can be no doubt that, in the formation of this great republic, both before and after the Revolution, Baptist men and Baptist principles played a large and prominent part. External, as well as internal, evidence shows that they greatly influenced Washington, Jefferson, and Madison in laying the foundations of a free government, a free church, and a free press.

After the year 1800 growth was slower, but steady, although the denomination occasionally was torn by dissension. In 1814 the Baptists of the

United States met at Philadelphia, and formed the General Baptist Convention, and, later, established the Baptist Board of Foreign Missions and the Baptist Home Missionary Society. In the neighborhood of 1815 began the series of troubles that resulted in secession from the faith of the followers of the Reverend Alexander Campbell, and the foundation of the denomination known as The Disciples of Christ, or The Christian church, together with a number of other factional offshoots, many of which continued to call themselves Baptists.

History: Church in the South.

When the question of slavery began to agitate the country, long before the outbreak of the Civil War, one of the first places where discussion arose was the council of the denomination. The friction continued for years, and, under the circumstances, could have but one result. This came in the year 1845, when, at Augusta, Georgia, the Baptists of the South withdrew from the General Convention and formed the Southern Baptist Convention, which still endures, stronger than ever and gaining strength yearly.

The denomination is far stronger in the South—or rather in the sixteen states and territories forming the Southern Baptist Convention—than in the North, although the Northern wing has a far greater extent of territory in which to work. The period of the Civil War was a most serious one for the faith, as it was indeed for the entire nation, but the Baptists emerged from it proportionately stronger than before.

Statistics of the Baptists.

Church statistics for the year 1905 show a total of 1,899,427 white Baptists in the South. They have 809 associations and 21,802 different churches, valued at

the enormous total of $25,471,209. Added to this number are 1,941,653 colored Baptists, with about 21,000 churches. In the other states there are 1,090,176 members, which gives the South the proud distinction of the greatest strength. Other lands have 890,866 Baptists, bringing the grand total of the denomination in the world to 5,842,142.

Including North and South and the colored Baptists there were, in 1905, 46,583 Baptist churches in America to 7,239 in the rest of the world, and 33,261 ministers there to 4,036 elsewhere. The value of the entire American property of the denomination was $106,209,716, and the annual expenses were $14,061,549. In 1905 the South alone, in its white churches, spent $4,600,000 in expenses, and gave more than $900,000 to missions and $575,000 to other benevolences.

Missions and Schools.

The Baptists long have been ardent workers in the mission fields. Vast sums of money have been spent carrying the Word of God to the heathen, and many devoted men and women have gained the crown of martyrdom in the blessed work. In 1905 there were 712 foreign missionaries working in the name of the American Baptists alone, and there were no less than 2,375 churches in foreign fields.

Nor has Christian education been neglected by the Baptists. The first denominational college in America was established by them, and all over the land, but chiefly in the South, there are great Baptist schools and colleges. All told, the denomination controls in America 9 seminaries, 97 universities and colleges, and 106 academies, worth more than $50,000,000 and attended by more than 50,000 students. It has a vast press, with publishing houses at Philadelphia, Nashville, and Charleston.

What the Baptists Believe.

The Baptist belief is not a complicated one. In the first place, Baptists insist upon baptism by immersion. Their reason for this is twofold. They hold it to be the only proper method for the administration of the ordinance, since by it, they claim, Christ was baptized; and they also hold it to be symbolic of Christ's death, burial, and resurrection, in that the baptized one thereby symbolically assumes a new relation toward God, dying to sin, going down to burial in the water, and from thence rising into newness of life.

This, in substance, is the core of the Baptist faith, although it was not finally reached until long after the origin of the denomination. There are other points, however, to which the Baptists attach great importance. They do not believe in the general baptism of infants as practiced by some of the other denominations. It long was the prevalent belief among those not connected with the Baptists that the faith insisted that those seeking baptism should be of adult age. This is erroneous. What the denomination does insist upon in this respect is that the person, who may be a child of twelve years or even younger, shall have reached a realization of his or her sins, shall have expressed repentance publicly, manifested a desire to obtain remission of sin and to secure salvation by faith in Jesus Christ, and given the church proof of the same.

It must not be understood that Baptists believe baptism actually washes away sin. The act is purely a symbol, they hold, in this respect, and the cleansing, therefore, can be no more than symbolic. Actual remission of sin, they hold, comes through belief, repentance, and the determination to serve Christ, and to depend upon Him for salvation.

Baptists believe in the Bible as the inspired Word of God, and as the supreme standard of faith and practice, as well as containing God's revelation to man. With regard to confessions of faith, or declarations of belief, the freedom of government upon which the denomination prides itself forbids the absolute formulation of any one declaration and the binding of all churches to it. Each church may have its own declaration, if it so desires, but it may not depart from the fundamental doctrines and principles of the faith.

Various declarations have been made from time to time. That formulated in London in 1660 was the first to obtain wide adhesion. It was modified in 1689 by the General Association in England, and came to be the basis of the one made by the faith in Philadelphia about 1710. This and a declaration made in New Hampshire are the ones to which American Baptists generally subscribe.

Since the time of Charles II., of England, there have been two shades of thought in the faith regarding the character of Christ's vicarious atonement for the sins of man in His death upon the cross. One wing, called the Particular Baptists, declares that the atonement was only for the elect, a view based somewhat upon the theology of Calvin. It is opposed to the wing known as General Baptists, which holds that the atonement was for all men. Of recent years, however, there has been a gradual modification of these views.

Baptist Church Government.

The government of a Baptist church is most simple. Every church is a law unto itself—a republic which acknowledges no lord save God. Baptist ideas of freedom long since refused to tolerate government by bishops, called episcopal govern-

ment, or that by presbyters, called presbyterian government. Government by the congregational form, in which each church conducts its own affairs, without outside interference, always has been Baptist usage. The churches, however, band together, but only for mutual stimulus, support, and counsel. In turn, these associations league together in conventions; but neither conventions nor associations have the slightest governing power over the individual churches. Thus each congregation is supreme within its own walls.

The government of each church is vested in the pastor and a board of elected men called deacons. The pastor's office, however, is purely a spiritual one. He is, in the biblical sense, the shepherd of a flock. His leadership or direction is only toward the faithful following of Christ. The deacons, chosen by the members from among their own number, handle chiefly the secular and business affairs of the church life. But they also have a spiritual duty, in the fact that often they are called upon by the pastor to assist him at The Lord's Supper, and to pass upon the qualifications of those seeking membership. They should be chosen entirely for their wisdom, piety, and consecration, and not because of worldly abundance or influence.

In some states civil law makes it necessary for a church to have trustees, as legal custodians of church property. They have nothing whatever to do with the spiritual side of the church, and properly should exercise no business control. There is also a church clerk, who keeps a record of the church's business meetings, but he simply is a servant of the church. There is also a church treasurer, who is custodian of the church money. Properly, he should be one of the deacons.

Reception of New Members. We now come to the Baptist method of receiving new members into a church. This is done in the simple, democratic manner that characterizes all Baptist worship and business forms. At the same time it partakes of the congregational character of government, and the right of the church member to vote upon new members.

The candidate for membership, having expressed publicly a desire for the remission of sin through repentance, and hope for salvation through belief in Jesus Christ, and given satisfactory evidence of conversion to the pastor and the deacons, regularly comes before the church for election. This election usually takes place at a regular business meeting of the congregation. A new member can only be admitted by ballot. The rule in this respect is inflexible. In the case of a Baptist coming in from some other church of the denomination, he or she must have a proper letter of dismission from his or her church, showing that the person so dismissed is in good standing. Such cases are disposed of by ballot likewise. The converted candidate, having been elected, becomes a member with all rights and privileges only after baptism and receipt of the hand of fellowship. This brings us to the consideration of the ordinance of Baptism and the Baptist method of observing it.

Method of Baptism. The administration of the ordinance of Baptism is the most solemn of all occasions in a Baptist church. Usually it is performed after one or the other of the Sunday services. City churches generally have a pool or baptistry built into the chancel or platform upon which the minister stands, but many country churches are not so well equipped; and in these

cases baptism is performed in the nearest river, creek, or pond, with the preference toward the river, since the doctrine of the church teaches that Christ was baptized in the river Jordan. Wherever the ordinance is administered, however, the method and ceremony are the same.

In churches where there is a baptistry it is built so that there is a door, either from the rear or from one side, with a few steps leading down into the pool. Before the rite the pool is filled, some churches using slightly-warmed water for the comfort of the pastor and the person receiving baptism. The candidate comes to the church provided with clothing of a suitable nature for use during the ceremony—properly white for females and black for males—and before the rite changes into it. The pastor usually enters the pool in waterproof garments and, while the candidates are being assembled by the deacons, delivers a prayer. If there is a choir in the church, suitable hymns, such as "Shall we gather at the river," or "Come, Holy Spirit, Heavenly Dove," are sung during the ceremony. If there is no choir, the congregation sings.

After the entrance of the candidate into the water, he or she is led by the pastor to the center of the pool, or to a sufficient depth, if the baptism takes place in a stream or pond. Some pastors then ask whether the candidate believes on the Lord Jesus Christ, the candidate responding in the affirmative. The pastor then administers the rite, immersing the candidate beneath the surface of the water, and saying: "John [or Mary, or whatever the Christian name of the person may be], I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

The pastor always takes great care to be in entire

control of the candidate's body and weight, so that no untoward accident may happen. After the ceremony the newly-baptized person is led by the pastor to the steps of the pool or to the shore. In churches the person who has just received the ordinance usually retires and reclothes in dry garments, but this is not always possible at baptisms in rivers or ponds.

Upon the next occasion that serves the hand of fellowship is given. This is simply a formal, public clasping of the hand by the Church's pastor, and the utterance of a few words of welcome into the church. Some pastors, however, employ the ceremony as a fitting time to speak upon the duties and obligations of church membership. In many congregations the assembled people also shake hands with the newly-received member, and this is to be commended as a most desirable thing. At the next celebration of The Lord's Supper after baptism the new member should partake of communion for the first time. This brings us to the significance of the ordinance to Baptists, and the manner in which they observe it.

The Lord's Supper. The ordinance of The Lord's Supper to a Baptist is not, as has been a popular but erroneous belief, a communion of brethren in a faith, but an institution of remembrance, or commemoration, or memorial, of Christ, with the bread and wine as symbols merely of the flesh and blood of the Master. While the method of observing it is simple to the last degree and democratic, as are all things in a Baptist congregation, the people receive it with reverence as their spiritual food.

In city churches it usually is observed monthly, after morning service, but in country churches quar-

terly communion is the custom. The table is spread either upon the chancel or platform where the minister stands, or in the space between it and the first row of seats. The table always should be covered with a spotlessly clean white cloth and the elements kept covered with white napkins until the time of administering the ordinance arrives. The use of unleavened bread is almost universal, as is also that of fermented wine, although there is a movement on foot to use only the unfermented variety, the simple juice of the grape. The reasons for this change are purely those of temperance; but those who advocate continuing the use of fermented wine say that this doubtless was the kind used by Christ and, therefore, do not wish to alter their custom. Some congregations have but one cup, some two or three or four, while some use many individual cups. This, however, is not material to the ordinance, being simply a question of means or preference.

The pastor officiates by reason of his shepherdship, although Baptists hold this not to be strictly necessary. He calls upon the deacons to aid him, and these officers of the congregation should keep constantly on the alert to perform their duties with intelligence and reverence. Nothing is more distasteful to the pastor and the people than to see a deacon aiding at the Lord's table in a careless, slovenly, or irreverent manner. During the ceremony the congregation remains seated in the pews. Some pastors offer a prayer before proceeding to the ordinance, and the custom is an excellent one. A blessing is always asked upon the bread, and thanks given for the wine.

The deacons then pass up and down the aisle with the elements, the bread upon trays or dishes

and the wine in cups. The deacons each should have a particular portion of the people to serve, and should do their work in pairs, one with the bread and the other directly behind with the wine. The deacon with the bread should hand the plate to the communicant sitting nearest to the aisle, and the communicant, after helping himself, should hand the plate to the next person, and it then should go on from hand to hand until the last communicant in the row gets it and serves himself. This person should hand it to the one directly behind him, and the plate then should pass from communicant to communicant, as in the first pew, until it reaches the deacon again. The deacon then should hand it to the first communicant in the next pew, and so on until all are served.

The deacon with the wine should follow immediately behind the one with the bread, going through the same method of dispensing. This plan is practiced in many churches, and, from the Baptist point of view, seems to be the best one devised. No special preparation is demanded in the Baptist denomination before partaking of communion, but all members are expected to come to the Lord's table in love, obedience, humility, and charity.

Communion in a Baptist church is what is known as closed. Members of other denominations are barred on the grounds of difference of religious faith and practice. In some churches it is the custom to bar members of other Baptist churches as well as outsiders. The basis for this is that each Baptist has his own church and is expected to commune there, for the reason that he is under the discipline of that church alone and amenable only to its laws, and cannot, therefore, enter into that of another, which he would be doing were he to sit at the Lord's

table in that other church. This is the strict reading of Baptist law with regard to the matter. In other churches, particularly in the country, visitors from sister churches, by courtesy, are permitted to commune.

Baptists' Forms of Discipline.

Baptist methods and forms of discipline are both democratic and rigid. The Bible is the faith's only code of law, and the only exponent of it is the church itself. A church has absolute power within itself to discipline its members, to punish heresy, wrong-living, and evil-doing. There is no appeal to a higher church court or tribunal, for the reason that they do not exist, since no association or convention has power to modify or reverse a church's decision. In this manner, Baptists declare, trouble in one church, or with one member, or with one pastor, can neither injure the denomination as a whole, nor bring about strife within the councils of the faith.

The disciplining of a member takes place in and through a church itself. Any member of a congregation has the right to make or bring charges against any other member, but these charges must be based upon some violation of Scriptural law, or denominational doctrine as based upon Scripture. Wrong-living and immoral conduct have particular bases as violations of the Commandments, while questions of heresy are considered from the passages of Scripture used and construed as the foundations of doctrine.

Charges so brought must be submitted in writing to the church by the person making them, and a meeting of the congregation is at once called for the purposes of trial. The accuser has the right to summon witnesses, and to act as prosecutor, or to delegate that right to some other person. He or

she may have the advice and presence of a lawyer, usually, although not necessarily, a member of the Baptist faith. The person accused has the same right of calling witnesses in his or her own defense, and the same right of employing counsel.

The case is tried much in the same manner as prevails in civil courts. The pastor acts as moderator, or chairman, of the meeting, keeping order and maintaining fairness of procedure. The prosecution gives its evidence, and may be cross-examined. The defense, in turn, gives its evidence, and may be cross-examined. Each side then has the right to address the jury, which is the entire membership in good standing of the church. A majority vote is necessary either to convict or to acquit the accused person of the charges.

Conviction means, as a rule, exclusion from the church, although the congregation, in minor offences, may inflict such penalties as apology, or public expression of wrong-doing, repentance, and desire for forgiveness. An excluded member cannot enter a church of the denomination—either his own church or a sister church—until he or she has settled the trouble that brought about exclusion. No other church will receive an excluded person, because the excluding church will not grant a letter of dismission until proper repentance or reformation is shown, and good standing thereby restored to the offender.

In the case of a pastor who has preached heresy or taught doctrine not in accord with Baptist principles, or who is accused of improper conduct, the trial is not before his own flock or by his own church, but before a number of other Baptist pastors. These are agreed upon and chosen from wherever it is thought advisable, or from whom-

soever will serve. It is usual for the prosecution to choose a certain number and the defense to do likewise; and the united choice then to select a number equal to half of the whole body to complete the court and to insure absolute fairness. Both sides have power to call witnesses and to employ counsel. But, unlike the trial of a lay member, the court which tries a pastor has no final power. After hearing the case, it only has the power to formulate a report containing its recommendations as to conviction or acquittal, and the church of the pastor on trial then accepts or rejects the report, as it considers proper.

Baptist Business Meetings.

The business meetings of a Baptist church are held under the chairmanship or moderatorship of the pastor, or, in his absence, that of the senior deacon. These meetings should be conducted under strict parliamentary law. The use of "Cushing's Manual" is suggested to all pastors as the basis of such law, although, in its proper place in this book, will be given a summary of rules and regulations, based upon "Cushing," and in such form as to be understood and followed readily.

Meetings in city churches are held once a month, usually, but country church folks find quarterly meetings sufficient for their needs. As a rule, the constitution and by-laws of the church state the time when these meetings shall be held and provide rules for the holding of special meetings. Annual meetings, at which deacons and other officials are elected, are also provided for in the same way. All churches should have a form of business procedure, which, for the sake of saving time and preventing loose, useless discussion, should be observed rigidly. The following is given as an excellent order of business

to be followed, it being the one generally in use, not only in churches, but in other church bodies governed by parliamentary law:

Prayer by the pastor or one of the deacons.
Reading of the minutes of the last meeting.
Reports of special committees or matters of reference to committees.
Reports of standing committees.
Report of the treasurer.
Unfinished business.
New business.
Adjournment.
Closing prayer by the pastor or one of the deacons.

The admission of new members always should come under the head of new business. One of the deacons should be authorized by his colleagues, who previously should have examined the candidates, who, in turn, already must have made public profession of faith, to move their admission. This deacon should arise, and having been recognized by the moderator, say: "Brother Moderator, I move that this church receive for baptism these candidates [naming them] and after baptism, for all the rights and privileges of the church." Another deacon should second this motion.

The moderator then should say: "Brethren, it has been moved and seconded that this church receive for baptism these candidates [naming them] and after baptism, for all the rights and privileges of the church. Are you ready for the question?" Some person then should respond: "Question." The moderator then should say: "All in favor of this motion respond by saying 'Aye.'" Having heard the vote he should next say: "All opposed say 'No.'" If there be a majority of "Ayes" he should say: "It is so ordered." If there be a majority of "Noes" he should say: "The motion is lost."

Election of deacons should be carried out with

great care. As has been said, men of wisdom, piety, and consecration should be chosen, and, so long as they do their duty, should be retained in office. The habit of annually electing an entire new board, as practiced in some churches, is a bad one. In such cases the honor and privilege of serving as a deacon soon comes to be an empty one.

In choosing new deacons, in case of death, resignation, or failure to serve properly, or when it is desired to replace some lax or incompetent member of the board, it is wise to consult the other deacons as to the person they would like to have associated with them. If possible there should be no more than the required number nominated when the election takes place. But if many are nominated the required number receiving the largest number of votes should be declared elected. At all times the greatest efforts should be made to prevent the slightest friction or jealousy arising over the choice of these important officers, or, in fact, any of the church servants elected from the congregation.

Forming a New Church. In the formation of a new church the following procedure is suggested as an excellent basis for operations: It is wise to form the new congregation where already a mission has been planted or is in existence. Let the brethren and sisters who wish to become members of the new church obtain from the church or churches to which they are lawfully attached proper letters of dismission, and, then, at an appointed time, let there be a meeting of these persons holding letters. At this meeting let there be a temporary moderator and a temporary clerk chosen, after which there should be devotional exercises. These exercises should include reading of the Scriptures and prayer in which God's blessing and guid-

ance should be asked. This being done, let the clerk read the letters of dismission, after which the persons present should resolve solemnly to consider and constitute themselves an independent church, adopting a church covenant or constitution, and articles of faith. Then a name for the new church should be selected, and, if deemed advisable, the church officers. Sometimes it is better to defer the latter action until another time.

In choosing the board of deacons first to serve, part should be chosen to serve three years, part to serve two years, and part to serve one year. At succeeding elections, until the end of the third year, the choice should be so arranged that when the terms of the three-year deacons expire the entire board should come up for reëlection. This gives the church an opportunity to pick out the best men that have served and elect them, retaining them in office from year to year thereafter.

After the organization of the new church it is well to ask the other churches in the vicinity—that is, the other Baptist churches—to hold a council of recognition. This is not absolutely necessary, but it is courtesy, and besides, has its value. This council of recognition is composed of pastors and others from neighboring churches. Sometimes it examines the record of organization, and this is well. Recognition services follow. They should include Scriptural reading, a prayer, a sermon, the hand of fellowship, and a charge to the newly-formed church.

The Primitive Baptists.

Before concluding the section of THE CHURCHMEMBER'S GUIDE devoted to the Baptist denomination it will be necessary to examine one branch of the faith smaller in numbers than the main body of the Baptists, entertaining certain marked differences of faith, and

following and observing certain equally marked differences in practice. This branch is known as The Primitive Baptist church, or Old School Baptists.

Primitive Baptists declare themselves to be the original type of the faith. They do not believe in missionary work or missionaries; they do not sanction the payment of a stated salary to their ministers, although they see no objection to their support by the congregation; they do not believe in Sunday-schools or in the use of certain evangelical methods in vogue among the churches of the general Baptist denomination and in other denominations. Furthermore, they reject the plan of banding together in associations and conventions as do other Baptists, and they object to the particular education of their preachers for the ministry.

They contend that the points to which they object are not commanded anywhere in the Bible, and, since they obey Scripture entirely as they construe it, they reject these things utterly. They believe that God has His own methods of reaching the hearts of sinners, particularly such as those to whom missionaries would go; they think children should hear the Word of God in church and not in a class; they think a man who ministers does wrong to ask his flock to pay him a certain wage for the work, and that the flock does wrong to pay it; they hold the same view with regard to missionaries, and they declare that in the primitive Church the pastors were not specially educated for the ministry but preached as they were called by God so to do.

In other ways, so far as church doctrine is concerned, they hold views not greatly different from the main body of the Baptists. Their attitude with regard to predestination, fore-ordination, election, and the character of Christ's atonement is pretty

much the same as other Baptists, being a modified form of Calvinism. They hold firmly to the administration of baptism by immersion, insisting that it is the only Scriptural mode.

History and Customs.

Prior to the year 1833, Primitive Baptists declare, Baptists generally entertained views largely in accord with present Primitive thought, but along about that time there was dissension in the church over the question of missionary work. One party held out for missionaries, while the other, the Old School men or Primitives, sought to stop the work. This was the main point at issue, but others (some of which are outlined above) soon delevoped and the denomination split. The Primitive Baptists assert that theirs is the original form of the faith and, therefore, that they are the real Baptists.

The original break occurred in the North, but Primitive churches soon were formed elsewhere. They have maintained their ground and, within the last fifteen or twenty years, have made considerable progress. At first they numbered about 50,000 or 60,000, but the latest figures of the faith places them at about 110,000. Their great strength is now in the states of the South, notably among the mountain regions.

Ordinances and Footwashing.

With regard to the ordinances Primitive Baptists administer Baptism in the same form and with practically the same ceremonies as the majority of Baptists; but, at the same time, they have other forms and practices almost peculiarly their own. Among these is the ceremony known as footwashing.

This was a custom known to the ancients. It was practiced by the Egyptians, Hebrews, and

Greeks, and, latterly, by the Romans. In the hot, dry, and dusty countries of the East, at a time when men often wore nothing at all upon their feet, and at no time nothing more closely approaching a shoe than an open sandal designed only to protect the sole of the foot, constant washing of the feet was necessary for the preservation of health as well as for cleanliness.

On entering a house it was the custom to lay aside such footgear as the caller wore, to bathe the feet and cleanse them, and to put on a sort of slipper. The host often performed this footwashing as a mark of respect and hospitality. In the Old Testament, mention of the custom is found carrying with it a certain character of humility as well as of affectionate regard. Under these circumstances, whatever was demanded of health, hospitality, and meekness on the part of a host was, under the Jewish system of theology, sanctioned by religion.

In the New Testament, the most remarkable instance of the practice is found in the thirteenth chapter of John, where the Saviour washed the feet of His disciples. The incident is described in great detail, and many of the Primitive Baptists take from it a command of Christ just as was commanded the observance of The Lord's Supper. Unquestionably, what Christ sought to teach by it was the virtue of humility.

The Primitive Baptists are not the only religious community which observes the ceremony. Other branches of the Baptist denomination, notably that known as The Dunkers (of which there are very few in the South), use it. Some other denominations do likewise. The Emperor of Austria-Hungary, who is a member of The Roman Catholic

church, conforming to the custom of his predecessors on the throne, once a year washes the feet of a number of aged beggars, dismissing them with a feast and a sum of money as alms.

Those of the Primitive Baptists who continue to observe the ceremony do so about twice a year. Some make it a part of The Lord's Supper celebration, while others set apart a special time for it. It always is performed with the greatest reverence and humility. The time having arrived for it, either after the sermon or after The Lord's Supper, the deacons of the church bring basins full of pure water, and towels. The first row of seats is utilized for the sitting of those whose feet are to be washed. One after the other the members ask each other for permission to wash them. The washer prays both before and after the ablution and then in turn is washed.

In government, the Primitive Baptists are strict congregationalists. The congregation is the source of all authority and power. Its will is law. No other congregation can make laws that it must obey. It sends no delegates to any association or convention because there are none in the denomination. The pastor is the spiritual leader and the presiding officer at all meetings, both for worship and business. The deacons act for the church in business matters, but their office is particularly a spiritual one, for the aid of the pastor in the direction and shepherdship of the flock, for distributing the bread and the wine at The Lord's Supper, for assisting at the ceremony of footwashing, and for visiting the sick and watching over the spiritual welfare of the people.

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THE DISCIPLES OF CHRIST

History: Origin of the Faith.

THE Disciples of Christ, otherwise known as The Christian church, is a denomination with a history extending back about one hundred years. Its origin was distinctly American, although its actual parents were not wholly of American birth. The germ of the faith appears first in the later years of the eighteenth century and the first years of the nineteenth. The movement does not seem to have had its beginning in one place alone, or with one man, but in several places and with several men, none of which seems to have had any connection with the others.

The chief figures in the faith's foundation, in order of time, may be said to have been the Reverend James O'Kelly, a presiding elder of The Methodist Episcopal church, who, in 1792, broke with that faith; the Rev. Abner Jones, a Baptist, who instituted the doctrine in Vermont in 1801; Barton W. Stone, of The Presbyterian church, who embraced Disciples' principles in 1800 or 1801 in Kentucky, and, in particular, the Reverend Alexander Campbell, who, from 1810 to 1830, broadened, strengthened, and finally consolidated the various wings of it. While O'Kelly, Jones, and Stone had the basic idea of Christian church doctrine, Campbell was the man whose labors practically formed the denomination and established it on a footing of strength and unity. He is, by far, the

paramount figure in its early history, and in its rise as a faith.

But, before tracing the faith's rise and Campbell's connection with it, it is necessary to state briefly its fundamental principles. It believes that Christendom has departed from the ways of the Church as it was in the time of the apostles by splitting up into denominations and adopting long and puzzling creeds, in fact, by adopting any theological creeds whatever. Therefore, it would abolish all sects and all creeds, save the one it regards as the confession of faith of the primitive follower of Christ. This, it holds, is: "I believe in my heart that Jesus is the Christ, the Son of the living God." It believes that all churches should reunite on this basis, returning to a state of primitive Christianity, observing the ordinances of Baptism and The Lord's Supper, and living the primitive Christian life; that is, taking the man Christ Jesus as the only model of conduct, and the Bible, particularly the New Testament, as the only standard of faith and practice.

History: First Period.

In 1792, the Reverend James O'Kelly, with some others, withdrew from a General Conference of The Methodist Episcopal Church held at Baltimore, Maryland. The question then at issue was assignments to new charges and the right of appeal to the bishop if a new charge, under the Methodist system of itinerancy, should prove distasteful. The withdrawing pastors at first organized a church called The Republican Methodist church, intending to keep up a nominal allegiance to the Methodists. But in less than two years they separated entirely, Mr. O'Kelly and his brethren forming, in Virginia, a new denomination, which they called by the word "Christian" alone. They voted to take the Bible as their

sole creed and guide, and to permit each church to govern itself.

In 1801, the Reverend Abner Jones, originally a Baptist, organized in Vermont a church upon practically the same lines. In the same year or the one following, during a great revival in Kentucky, Barton W. Stone and some fellow-Presbyterians did likewise. It is said that they were moved to the action by the attitude of some of their converts, who hesitated to unite with any particular denomination, preferring to be known by no other name than that of "Christian."

These three movements, extending over a period of about ten years and representing three widely separated regions, difficult of communication one with the other, form what may be called the first period of the history of The Disciples of Christ. The second period relates to Alexander Campbell and his work. The first period is that of germination; the second that of growth and consolidation.

History: Campbell and His Work.

Alexander Campbell was born in Ireland in 1788. He was the son of a minister of the Scotch Presbyterian Seceders. His father, Thomas Campbell, had come to America and settled in the western part of Pennsylvania, leaving Alexander behind to complete his studies for the ministry in the University of Glasgow. The young man seems to have intended to enter the Presbyterian church; but he imbibed, in some way or other, ideas and doctrines not in accord with that faith, in which he and his father had been brought up. On reaching America and joining the elder Campbell he found that member of the family also entertaining opinions at variance with his church; so much so, in fact, that he had been on trial before a

church court for violation of certain doctrinal rules of his church.

Here, with his father, young Campbell carried on his ministerial studies, and without doubt they discussed the points over which they were at variance with the faith of which they were members. In 1810 the young man preached his first sermon. After this, the views of both father and son continued to draw away from their denomination. At last, in 1811, they organized a separate church, with a membership of about thirty persons. This was at a place in Pennsylvania called Brush Run. The name they selected for it was "The Christian Association." The younger Campbell was the preacher and his father took office as elder. With this event the second period of The Disciples' history begins.

History: Second Period.

In substance, Mr. Campbell's teachings at this time were: "Christian union can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and confessions have destroyed Christian union. Nothing ought to be received into the faith and worship of the church, or to be made a term of communion among Christians, that is not as old as the New Testament, nor ought anything be admitted as of divine obligation, in the church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament Church, either by expressed terms or by approved precedent."

In the year following the foundation of the Brush Run church, after discussing baptismal modes with his father and with his flock, Mr. Campbell advocated baptism by the Baptist method. The result was that the entire Brush Run congregation was immersed by a Baptist elder. Several churches ad-

vocating Mr. Campbell's principles soon were organized and later all were taken into the Baptist denomination, although there were some points of variance, even at that early time, in the respective beliefs of the faiths. Troubles soon began to arise between the followers of Mr. Campbell and the Baptists, and the former foresaw that sooner or later they would be forced to organize a church of their own. This was about the year 1813, and fourteen years later the Baptists formally withdrew fellowship from Campbell's church and those that followed his teaching, although by that time the two faiths were practically separate.

Mr. Campbell and his people contended for the Bible and the Bible alone, and declined to subscribe to certain elements of faith and practice which, it was held by the Baptists, were necessary to the fulfillment of Baptist doctrine. These elements of contention were chiefly with reference to open communion, the symbolism of baptism, and the influence of the Holy Spirit in conversion.

History: Spread of the Faith.

The year 1827, in which the Baptists withdrew fellowship from Mr. Campbell's following, marks the middle of the second period in the rise of the Disciples' faith. No sooner were the churches excluded than they formed an organization of their own, taking the name "The Disciples of Christ, or The Christian church," by which they now are known. At the same time they took in a number of churches elsewhere than in the communities where Mr. Campbell had taught and preached. This fact requires some little explanation:

It must not be imagined that Alexander Campbell had been content to use only his voice in spreading the faith he had built up. Between the year

of his ordination, which took place about 1813, and the year 1823 he had confined his efforts to the region in which he lived—the western part of Pennsylvania and a part of West Virginia. In 1823, four years before the final break with the Baptists, he extended his field of labor over into Kentucky and Tennessee, and, to broaden the work still further, began the publication of a periodical. This was a monthly magazine which he called "The Christian Baptist." It was printed on a private press at his home, and little was expected from it. But it was successful from the start, and soon visibly increased his following.

The doctrines of The Disciples spread southward and westward, and church after church soon came to be organized. The loosely-bound churches that had been started as a result of the O'Kelly and Barton W. Stone movements, in West Virginia, Virginia, and Kentucky, were taken into the union formed by Mr. Campbell, while in the far North the churches resulting from the labors of the Reverend Abner Jones, along about 1802 to 1805, also came in. Thus it was that three decades after the beginning of the "Christian" movement the various wings of the faith were drawn together. This consolidation unquestionably was the fruit of Alexander Campbell's work and diligence.

Once organized, The Disciples of Christ grew rapidly. Mr. Campbell lost no opportunity of teaching and preaching the doctrines of his denomination. His periodical carried them far and wide, while he personally availed himself of various chances that offered to debate religious questions with men representing other denominations. One of the most noted of these discussions was that with Archbishop Purcell, of The Roman Catholic church.

This took place in 1836 in Cincinnati. Another famous debate was that with the Reverend Dr. N. B. Rice, a Presbyterian, which took place in Lexington, Kentucky, under the chairmanship of no less a person than Henry Clay, the celebrated statesman from the Blue Grass State. Each debate only seemed to add many converts to The Disciples.

Mr. Campbell's skill in argument was generally admitted, even by those who were opposed to him. He had a fine presence, a splendid voice, and was gifted with the ability to hold the attention of his hearers, even in the maze of doctrinal dispute, or when untangling the skein of difficult theology. In latter life he gave the greater part of his time to educational matters, having founded a college at Bethany, West Virginia, in 1840. Nevertheless, he found much time to preach and write. His death occurred in 1866.

The greatest results in the way of increase came after the period of the Civil War. The denomination solidified itself in the regions where it had arisen, and then spread out, chiefly to the southward and westward. The district known as the Middle West soon became its stronghold, but the entire South responded as well. The growth south of Tennessee and east of the Mississippi River has been slower, however, than in Kentucky and in Missouri, which states are among the banner states of the faith. It has included among its members many noted men. One of them was General James A. Garfield, President of the United States, who was assassinated by Charles J. Guiteau, in Washington, in 1881. Garfield was baptized into The Disciples in 1850, and for some time preached and taught in one of its leading educational institutions. His elevation to the chief magistracy of the nation

did much to give the denomination a forward movement.

Statistics of the Disciples.

Statistics of The Disciples of Christ for the year 1905 show a total membership in the United States of about 1,500,000. Of these about 900,000 are in the states of the Middle West. Ohio, Indiana, and Illinois, and Kentucky, Tennessee, and Missouri make up the bulk of this number. Missouri has 180,000, Kentucky has about 120,000, Ohio has about 160,000, Indiana the same, and Illinois about 150,000. The state of Tennessee has about 80,000. Texas has about 100,000, while Louisiana and Mississippi have smaller figures. Florida has about 6,000 and Georgia and Alabama each about 15,000. Virginia has about 20,000, but the Carolinas are weak, with about 8,000 each. The faith in the North is scattered, although there are churches in every state. The total number of churches in the United States is about 6,500 and there are about 5,500 ministers.

Missions and Schools.

The Disciples have carried on an aggressive missionary work ever since the days of Mr. Campbell. The faith already has been planted in Australia and has invaded England. France, Denmark, Turkey, and Jamaica, as well as the usual foreign missionary stations, have developed into fruitful fields. The chief working forces are The American Christian Missionary Society, The Foreign Christian Missionary, and The Christian Woman's Board of Missions. The denomination has a large number of universities, colleges, schools, and academies under its control. Of these Drake University, in Iowa, is the largest. Other large institutions are Kentucky University, at Lexington, Kentucky, and the Texas Christian University, at Waco, Texas. Bethany

College, founded at Bethany, West Virginia, continues its work, and is one of the strongest of those under the faith's care. The Nashville Bible School, at Nashville, is also a flourishing institution.

What The Disciples Believe.

The crowning point of the belief of The Disciples of Christ is that all followers of Christ should be united in one faith, and that, in order so to be united, Christianity should return to what The Disciples declare was the apostolic Church. This was, they insist, one spiritual brotherhood—a single body, with a single Lord, a single faith, and a single baptism. Therefore, they would do away with all human creeds, names, and organizations, and use no creeds but the Bible, no name but that of Christ, and no organization but that of common church fellowship. Nothing, they hold, is now essential to the union of all Christianity save the teachings of the apostles, and nothing essential to the conversion of the world save the union of Christianity on the basis suggested.

The Disciples believe that the Old and the New Testament were equally inspired, but that the latter is more binding upon Christians than the former. Their reason for this is that the Old Testament was directed to the Jews, while the New was directed to the followers of Christ in particular. They hold the Bible, however, to be all-sufficient and alone-sufficient as the revelation of God's will, and as a rule of faith and practice. They believe in the tri-personality of God the Father, Son, and Holy Spirit.

Quoting the words of one of the leading ministers of the faith, they believe in "the divine excellency of Jesus as the Christ the Son of God—his incarnation, doctrines, miracles, death as a sin-offering, resurrection, ascension, and investment with

supreme authority; the personal mission of the Holy Spirit to convict the world of sin, and to comfort and sanctify Christians; the alienation of man from God and his dependence upon the divine mercy in Christ; the necessity of faith and repentance to salvation; the importance of Baptism and The Lord's Supper as divine ordinances; the duty of observing the Lord's day in remembrance of the death and resurrection of Jesus Christ; the necessity of righteousness, holiness, and benevolence in Christians; the fulness and freeness of the gospel to all who will accept it on New Testament conditions; the final judgment, with the reward of the righteous and the punishment of the ungodly."

Faith in Christ, publicly expressed, is all The Disciples demand as a condition for membership and baptism. They desire no other tests save the expression of faith and desire to abandon sin and to lead a righteous life. They insist that "he who believeth and is baptized shall be saved," and that the evidence of pardon and the gift of the Spirit rests in the sinner's heartfelt knowledge of his acceptance of the terms of pardon. The ordinance of Baptism they observe in the same manner as the Baptists—that is by immersion—but with respect to the design of baptism they say that they baptize "for the remission of sin," and declare that the sinner, in being baptized, takes up God's promise of pardon, relying on the divine testimony.

With regard to The Lord's Supper they look upon it as a memorial feast, and keep it every Sunday. No believer in Christ is barred from it, since they do not recognize sects or denominations, declaring them to be without Scriptural authority. As in other faiths whose communion table is open, approach to the table is acceptable evidence of faith.

Disciples' Church Government.

Government in a church of The Disciples of Christ is, like that of the Baptist faith, most simple in form. The basic idea of it is to get as close to what is understood to be the form of government of the primitive Church as is possible. The Disciples believe that the early churches governed themselves in the most democratic sort of a manner, and they seek to do the same.

There are three ruling ranks in the faith, each having its separate and distinct duties to perform. These ranks are, in order of precedence: ministers, elders, and deacons. The minister is the person who reads the Word, preaches, invites the sinner to receive Christ, leads the congregation in prayer, administers the ordinances, and generally performs the functions of the ministry. Nevertheless, the faith regards the ministrations of an ordinary member of the congregation, if that member be a holy and consecrated man, as acceptable, even unto the observances of The Lord's Supper and Baptism.

The elders are men of piety and devotion selected to perform certain spiritual offices, to watch the spiritual life of the people, to assist at the administration of baptism and at the Lord's table, to admonish those who are in error, or living a life not in accord with Christian teaching, and, in general, to be the minister's helpers.

The deacons are men chosen from the congregation to handle the church business, and they have little of its spiritual life to engage their attention, save to distribute the elements at The Lord's Supper. They act as trustees when state law requires the election of such officers in order to hold legally the church property. Each church selects a church clerk and a church treasurer, the former to act as

the congregation's secretary and the latter to be custodian of the church funds. It is wisdom to choose these men from the number of the deacons.

Each church is absolutely independent of any other church, the Disciples having adopted the congregational method of government as the one nearest the embodiment of the primitive church idea. Each church can make its own laws and do whatever seems best to it in the choice of site, minister, and certain of its forms, although no church departs from the fundamental doctrine of the faith. An illustration of this method may be found in the different usage regarding music. Some churches of the faith object to the use of musical instruments to accompany singing by the congregation and for the more artistic rendition of hymns, declaring that the primitive church had no such things, and therefore, they, the modern form of the primitive church, should not use them. Other churches, however, take an entirely different view of the matter, reasoning that the use of an organ or a piano is perfectly proper, since it is only giving further glory to God through the means of a mechanical device which is the result of a more advanced state of civilization than that which prevailed at the time of the Master.

But, while two churches may be at utter variance regarding this phase of worship, they are in complete accord over the fundamentals. The foundations of the faith are not altered in any way by reason of the independence of each church, because basic doctrine is the same in all churches, although they may differ in expounding it or setting it forth in worship.

And, with reference to the higher organization of the faith than the simple church form, the same

individuality of the congregation prevails elsewhere. The various churches are bound together in an annual conference or convention, but membership in it, or representation there by delegates, is not an absolute necessity. This convention or conference is very much like that of the Baptists, in that it has no governing power over the churches themselves, but is more for the purpose of mutual sympathy, stimulus, and counsel. Membership in the denomination's large missionary enterprises is also not obligatory, the various churches contributing to the work voluntarily whatever they may see fit or are able to give.

Reception of New Members. Admission of a new member into a church of The Disciples of Christ is probably more simple in form than in any other of the evangelical churches. This is true not only with regard to admission from other churches of the same faith, but particularly so in the case of conversions. Members from other churches usually bring letters of dismission to show that they are in good standing, but this is not entirely necessary, because of the broad view the Disciples take of the question of church discipline.

With reference to the admission of new members by conversion the following is the usual form: It is the custom, at the end of each service, for the minister or evangelist to issue an invitation to the sinners present to accept Christ, by coming forward and manifesting in a public manner their belief in Him, and their hope for salvation through Him. Save the ordinance of Baptism this is all the form through which candidates for admission to the church are required to pass. There are no elective methods and no further inquiry, the Disciples holding that if a man or a woman or a child has under-

gone conversion and publicly professed belief neither church nor people has the right to search into the acts of the Holy Spirit in touching the sinner's heart. The converted person is at once accepted, and, if it be possible, at once baptized. The Disciples believe that before the sun sets or rises again upon the converted person he or she should be baptized. This they regard as having been one of the principles of the Church in the age of the apostles, and, wherever possible, they rigidly adhere to it.

Method of Baptism. As has been said, the Disciples observe the ordinance of Baptism in the same manner as The Baptist church. Likewise, the rite is performed in a pool or baptistry built in the church, or, if there be none in the church, in the most convenient river, creek, or pond. Most city churches have their own baptistry for the sake of convenience and comfort, but in the country districts it is more difficult to erect and maintain them, and recourse to a nearby body of water is not unusual. Many city churches provide suitable garments for the candidates to wear, because of the desire of the faith to baptize as soon as possible after profession, and the consequent likelihood that the candidate will not be so provided at the time. Not all churches, however, follow this method, which is advocated by some of the leading ministers of the Disciples, and is suggested by them as a wise and sympathetic precaution.

The rite is administered usually by the minister, or, in his absence, by an elder. The baptistry having been filled or the convenient body of water having been reached, the minister enters it clad, if possible, in waterproof garments, making a short prayer. The candidate is then brought to the water by the elders, the minister advancing to meet the

person and assist him or her to the center of the pool or to a depth of water convenient for the purposes of the rite. The assembled congregation sings, accompanied or unaccompanied by instruments, as may be the custom of the individual church, or the exigencies of the situation, using such hymns as "How firm a foundation," or "How happy are they."

The minister then asks, in his judgment, if the candidate believes on the Lord Jesus Christ. Receiving an answer in the affirmative, he gently immerses the entire body and head of the candidate, repeating at the same time the Scriptural formula: "John [or Mary, or whatever the name may be], I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The baptized person then is led by the minister to the steps of the pool or to the shore of the body of water, and the ordinance, so far as that person is concerned, is over. In city churches, as has been said, the convert has an opportunity to put on dry garments, but this is not always possible at baptisms in the country.

Once baptized, the convert in The Christian church is in full possession of all church rights and privileges. It is the custom, however, in many churches to give him or her an official fraternal welcome, in the shape of a modification of the hand of fellowship as practiced in the Baptist churches, the minister and the congregation making it a point to say a word or two of Christian greeting to the new member upon the first occasion which serves.

The Lord's Supper. It has been stated previously that the Disciples observe the ordinance of The Lord's Supper every Sunday. They regard it not only as a memorial feast and

as a sacrament, but much in the nature of a communion of brethren. Therefore, recognizing neither sect nor creed, they do not hesitate to admit to their table of the Lord any and all that may come to it. They hold that their communion is neither open nor closed. A follower of Christ who comes to it they do not refuse, and they construe his coming as his expression that he is a follower of Christ. Since they themselves do not claim to be more than that, they hold that they cannot rightfully turn him away.

The celebration of the rite takes place after the usual morning service, as in most evangelical churches. The table is spread upon the chancel or platform for the minister, or in the space between it and the first row of seats. Unleavened bread and unfermented wine are used by most of the churches. The elements are kept covered with unsoiled white napkins until the time for their use, and the table itself is spread with a similar unsoiled white cloth. The apparatus of trays for the bread and cups for the wine varies with the means of the congregation or its preference in such matters. Some churches use several trays and cups, some the individual cups, while others prefer to use only the one tray and the one cup, in strict accord with the Scriptures.

At the appointed time the ministers and the elders take their places at the table, and the deacons should hold themselves in readiness to go to it as soon as the opening prayer has been said. The minister usually presides, although one of the elders may do so. The deacons, whose duty it is to distribute the elements to the congregation, should know in advance which of their number are to do the work, and should be ready to receive communion themselves immediately after the elders have partaken.

The minister, or the elder who presides, first should offer a short prayer and then ask a blessing upon the bread, after which he should break it and hand it to the elders. These having been served, the minister should hand the plate or plates to the deacons who are to distribute to the congregation, which, during the entire ceremony, remains seated in the pews. Then the deacons should take different portions of the church (agreed upon in advance) and begin serving. When the congregation is large and the church uses a number of plates and cups four deacons should serve. As a rule, however, two will suffice.

After receiving the plate from the minister the deacon should hand the plate to the communicant sitting nearest the aisle in the first pew of his section. After partaking, the communicant should hand it to the next person, and it then should go from hand to hand until the last communicant in the pew receives. This person should hand it to the one in the next pew behind, and the plate then should be passed back, from person to person, until it reaches the deacon, who should receive it and hand it to the first communicant in the succeeding pew, and so on until all are served.

Returning to the table, the deacon should wait until the minister gives thanks for the wine and serves the elders. The deacon should then partake and serve the communicants, going through the same method with the cups as was practiced with the plates.

While this method of serving the Lord's table is not used in all churches, it is the best one yet devised meeting all the requirements of the Disciples' usage. At the same time it has the merits of expedition and reverence. It is in strict accord with all Christian

form and is perfectly orderly. It is suggested by ministers of the highest standing in the faith for general adoption.

The utmost care should be taken at all times, both by the elders and communicants, to maintain the greatest degree of reverence and care, lest the table of the Lord be served in an unseemly manner or that any untoward accident happen, either to the bread or to the wine. Nothing is more beautiful in the services of a church than The Lord's Supper and the serving of it with solemnity and grace. No other celebration so tends to the drawing together of the congregation in unity and spirituality; no other institution gives the churchmember such aplift of soul and such strength for the living of a Christian life.

The Disciples' Forms of Discipline.

The methods of discipline in a church of The Disciples of Christ are in general accord with the other simple and democratic methods of procedure of the faith. In the first place, The Disciples do not often exclude members who have not lived up to the proper standard of a Christian life, nor do they ever place them on trial as before a court. This statement needs a little explanation: One of the duties of the elders of the church is to keep a watchful eye upon the members. This is in no sense a system of spying. It is really the care of a devoted and sympathetic under-shepherd. If a member show signs of falling from his or her spiritual position, one or other of the elders, as soon as he becomes aware of the fact—which may happen through his own observation or through information from a third party—goes to the offender and admonishes him or her. This admonition is never to be delivered in the nature of angry reproof or

public humiliation. It should be given in a fatherly or a brotherly manner, and always in private, so that none may know of it except those actually concerned. If the desired effect is not obtained, the elder who first spoke to the offender takes a second elder and repeats the admonition, always, of course, in a paternal or fraternal manner. If there continue to be no signs of a change of life, or thought, or word, or deed, elders and minister go and endeavor to effect the change.

It is rare that so much effort is required, but if the desired end is not reached by it the congregation acts. The matter having been brought before the people by the minister and the elders, the congregation by vote announces that it does not countenance the conduct of Brother So-and-So or Sister Blank, and cannot approve it. With this statement there is embodied another to the effect that this action of the people must not be considered as indicating that the person named has done an absolute wrong, for the congregation is not sitting in final judgment, since none but God has the right to do that, and that the person named may have reasons for his or her acts that God will accept, thus setting at naught the point of view of humanity. To the congregation, however, the person seems to have done wrong; therefore, humanly speaking, it cannot countenance the acts in question and withdraws its fellowship, at the same time asking God's help for the person named. This act of the congregation formally excludes the offender, although restoration may take place later when the excluded one expresses repentance and shows signs of reform of life.

In the case of a minister accused of preaching heretical doctrine or of any sort of misconduct the method of operation is different and takes the fol-

lowing form: Charges must be made in writing to the church to which he is attached. Such charges may be made either by a person within that church or within some other church of the faith. They must, however, be based upon some violation of Scriptural law, or upon the doctrine of the church as based upon Scripture. This is to avoid useless contention on the part of persons inclined to create trouble or addicted to spite.

On receipt of the written charges the elders call a meeting of the congregation and the minister is tried in due form. Both sides have a right to counsel from some member of the faith, witnesses are heard on both sides, and both sides have the right to cross-examine and to address the meeting after the evidence is heard. Acquittal is reached by a majority vote; to convict the same sort of a vote is necessary. If the minister has been preaching heretical doctrine, or has been guilty of grave misconduct, and is upheld in it by the vote of his people, the other churches, at their discretion, quietly withdraw fellowship from the minister and his congregation. Such action invariably ends the usefulness of the church and the minister. Usually it dwindles away, its people finally seeing the error of their way and uniting with some other congregation.

Disciples' Business Meetings.

Business meetings of a church of The Disciples of Christ are held in the same manner that prevails in most of the churches that are governed by the congregational form of procedure.

The action of the congregation is final and is reached by a majority vote. Every baptized member has a right to vote upon any and all subjects, or to debate under proper parliamentary restrictions. The use of "Cushing's Manual" as a guide for this

is almost universal, but the reader is referred to the simplified form of parliamentary law to be found in this book as a safe and easily understood basis of operation.

Business meetings are held in city churches as often as once a month, but country churches prefer quarterly meetings, finding them sufficient for all purposes. The following is suggested as an excellent schedule of business:

Prayer by the minister or one of the elders.
Reading of the minutes of the last meeting.
Reports of special committees or matters of reference to committees.
Reports of standing committees.
Report of the treasurer.
Unfinished business.
New business.
Adjournment.
Closing prayer by the minister or one of the elders.

Forming a New Church.

In the formation of a new church of The Disciples the faith prefers to employ only the simplest possible forms. For this purpose, the following is suggested:

Let the new church be started where already a mission has been in existence or where revivals or evangelical meetings have been held. Let the minister or the evangelist who has been working in the field draw up a paper, setting forth the fact that certain persons have deemed it wise and expedient to form a new church organization to be a part of the communion of The Disciples of Christ, and that they set their signatures to the paper and agree to be governed by the rules and regulations of the faith, and to conform to its usages and doctrines.

Then let such as desire to make up the congregation sign this paper. This act formally constitutes the new church. Let the minister or evangelist then choose from among the members of the congrega-

tion such elders and deacons as he may see fit, taking care to select men of piety and devotion; but care should be taken also that these appointments are thoroughly understood to be only temporary ones. At the end of a period of three months, the choice, if satisfactory to the congregation, can be made permanent by vote of the members. The organization should be just as simple as possible. Until the congregation selects a minister one of the elders should preach and administer the ordinances, such being permissible under the rules of the faith.

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THE METHODIST EPISCOPAL CHURCH

History: Origin of Methodists.

Methodism is the outgrowth of a great reform movement which swept over England and the English church between the years 1735 and 1775. Both the English people and their established faith, the church in England, had fallen upon bad spiritual times. The clergy, save for a few of its number, was weak and without that spirit of consecration so necessary to a body of ministers working for the furtherance of God's cause. The people, lacking the shepherdship and guidance of devoted and sanctified men, had been retrograding in religious matters for many years. There had been much evil in high places. The reigning princes had been either weak, or dissolute, or both; and the nobility largely was addicted to manners of life little calculated to set forth a good example to the middle and lower classes, who make up the great bulk of a nation. The mass of the people was miserably poor, while drunkenness, immorality, and crime against man, as well as against God, were everywhere.

But the pendulum of bad living had swung as far as God would permit. Naturally it must swing back, and when the time came for it to do so God raised up men to take advantage of it for His sake. Chief of these men was John Wesley, one of the few clergy in the English church who were truly men of God. He was the real founder of Methodism and the father of The Methodist Episcopal

church in America. For more than forty years he was the man who taught, organized, and guided Methodism. To his labors, more than those of any other man, are due the rise and growth of the faith. No history of it, or of its greatest exponent, the faith in this country, would be anything like complete without a history of his life. To this we now address ourselves:

History: John Wesley's Early Life.

John Wesley was born on the 28th of June, 1703, at Epworth, a small village in Lincolnshire, England, a village destined to become famous not only because Wesley first saw the light there, but by giving its name to one of the most powerful organizations in the church which he founded. Wesley's father was a clergyman, and the son of a line of clergymen, as well as a good and consecrated man. His mother, Susanna Wesley, was just such a sturdy woman, pious and wise, as might be expected to give such a son to the world.

John was the fifteenth of nineteen children. All of the boys that survived infancy became more or less famous, but the great founder of Methodism overtopped them all. The daughters of the house all had the misfortune to make wretched marriages, but they were good and devoted women. Being so large in number it can be imagined that the family was poor, but the hardy Puritan stock from which the father and mother had come made them frugal and careful of their means, and they succeeded in giving the children who survived infancy good educations and splendid Christian rearing.

When he was a lad of six years John narrowly escaped death by fire. The incident made such an impression upon his mind that he never forgot it, and at a later period of his life, when he expected

to die from consumption, he wrote his own epitaph and called himself "a brand plucked from the burning." His early education was received at Charterhouse School, a celebrated institution wherein many of England's greatest men have been given their first training, and which still is in existence. At the age of seventeen Wesley went from Charterhouse to Oxford, long one of the seats of highest learning in England, and there entered Christ Church College, which was probably the best of the Oxford schools.

It always had been his intention to enter the ministry, and, therefore, after receiving his degree from Christ Church, he was ordained. This was in 1725. A year later he became a Fellow of Lincoln College, likewise an Oxford institution, but he soon left there to take charge of a church under his father at Wroote, a small village near Epworth. He was away two years, and in this time there arose at Oxford a movement which became the basis of Methodism.

John's younger brother, Charles, the celebrated hymn writer, had become a student at Christ Church, and, with some others, had formed a little band who sought to live a better and more religious life than that of the other students, devoting additional hours to worship and the study of the Scriptures, and adopting certain rules for so doing. Their less-religious fellows nicknamed them "Methodists," but Charles and his friends, instead of becoming angry, accepted the title and took pride in it. John, on his return from Wroote, instantly became the leader of the "Methodists," and they met in his rooms. Thus arose the name of the present church, and thus started the great movement that resulted in that church.

History: Wesley's Preparation. Wesley's life between 1729 and 1738 may be called his years of preparation for his later work. He was neither satisfied with the life of the people nor with his own. He knew how unlike true Christians were all classes of the English people, and, best of all, he knew his own shortcomings. Through these years his one desire seems to have been to save his own soul, and, until he sought to save the souls of others, the real John Wesley did not appear.

In 1735 he left England for Georgia to become spiritual adviser to the colony Sir James Oglethorpe had founded there, but he returned in two years conscious of failure. About this time he was greatly influenced by the Moravians and their simple but rigid faith, and he actually fixes a date in the year 1738, when he attended a Moravian meeting in London, as the time of his conversion. At any rate, from this time seems to begin his real work.

One of the Oxford "Methodists," George Whitefield, had taken to preaching to the lower classes in the western part of England, carrying the gospel to men and women who had sunk almost to the level of beasts, because of the indolence and laxity of the English clergy. While Whitefield had many of the elements of greatness he was by no means such a leader of men as Wesley, and he promptly called upon his friend for assistance. Wesley gave it, and his success was instant. Better than this, he saw that here was his life's business, and he addressed himself to it with the passion for hard work that was ever the keynote of his life.

Soon Methodist societies arose in the districts where Wesley and Whitefield preached, but both men faced fearful odds. The English clergy was against them. Preaching in the open air was re-

garded as wrong. The bishops and others looked with suspicion upon Methodist teaching, and upon the formation of bands for the living of a more Christian life. They did not seem to care about reforming the life and morals of the people, or leading them to better things in religion. Wesley and his brethren soon found almost all the churches closed against them, but nevertheless they kept straight on.

History: Spread of the Faith.

The movement spread with great rapidity and by the latter part of 1739 the work was well under way. In London, Wesley hired an old, disused cannon foundry, which he fitted up as a chapel and preaching-place. This was the first Methodist church. Here he formed his first "classes" and selected his first itinerant preachers. For many years it was the home of Methodism, and there, in 1744, the first Conference was held.

From 1739 to 1742 the faith gained its first converts, and in the years from 1742 to 1760 it grew and extended almost over the whole of England. But it was a hard fight. Very often Wesley and his preachers were mobbed, and narrowly escaped death. Besides these obstacles, they had to contend with the opposition they met from the clergy of the English church. Wesley neither preached nor taught separation from that church and to the day of his death remained one of its clergy. What he really sought to do was to reform his church and bring into it the hundreds of thousands of the poor and ignorant that knew little of God and still less of religious life. In other words, he sought to save souls. Despite opposition and ridicule from the clergy and bitter warfare with it as well, despite the mob violence of the first ten years of his work,

he went on with it, seeing it grow and prosper from year to year.

History: Wesley's Life-work.

By the year 1760 Methodism was upon a firm foundation all over England, but it occupied a most peculiar position. It was a church within a church. It had no definite organization such as it has nowadays, but was really only part of the English church. Yet, if there were small differences in actual points of faith, there were great differences in practice. The Methodists were devoted, pious, and energetic; the others of the established church were just exactly the reverse.

The Methodists, while maintaining nominal allegiance to the church, had their classes, their bands, their lay preachers, their itinerants, their own places of worship, and their own head, Wesley himself. All reports were made to him; he chose the preachers; organized their work, laid out their circuits, and superintended everything. He was always at work, from four o'clock in the morning until ten at night. In forty years he traveled more than 250,000 miles, in the saddle mostly, and preached many thousands of sermons. His was the guiding mind; his the controlling hand. No other mere man, before or since, with the exception of Paul the Apostle, has done such a work.

In the choice of his lieutenants he was uniformly fortunate. He had that most rare faculty of knowing his man as soon as he set eyes upon him. Had it not been for a difference of opinion regarding doctrine the alliance between Wesley and Whitefield would have endured. Both were men of rare preaching ability and both were great organizers. Wesley probably excelled as the preacher, since his influence has been wider; it is certain that he was

the greater of the two with reference to organization.

But Whitefield had a strong leaning toward Calvinism with regard to the character of Christ's atonement, while Wesley held that the atonement was for all mankind and not for a chosen or "elect" number only. This difference—seemingly small—could not fail to be of vital importance in such enthusiasts as were these two men, and after the first few years Whitefield went into other scenes of labor, notably the Oglethorpe colony in Georgia. Still, Wesley had stalwart helpers in such men as his brother Charles, Thomas Maxfield, Francis Asbury, Thomas Coke, Vincent Perronet, and John Fletcher, and under them the bringing of converts into the fold never lagged.

Wesley's death occurred in 1791, when he was but a few months short of completing his eighty-eighth year of life. He worked up to within a few weeks of his passing, his life going out like the flame of a candle that has burned steadily and serenely until there is no material upon which to feed the flame. His body rests in a vault in the City Road Chapel, in the heart of London, within sound of the city's vast traffic, where he so much delighted to work.

The last years of Wesley's life had in them much of anxiety for the faith he has built up. He was loath to leave it as it was, because he feared that, after his death and the removal of the master mind that controlled it, it might perish. He was anxious, too, as to what relation it would hold to the English church in which he died an ordained clergyman. He had seen his people refused the sacraments at the altars of that church, because it regarded their organizations and societies as unwar-

ranted; and yet it is plain that he did not wish them to separate from it and become what is known to the English as Dissenters. The church in America he took care to place upon its feet; but, with his loyalty to the British crown and the established church, he could do little for the people of his own land. Yet they, in the providence of God, worked out their own salvation after his death.

History: Methodists in America.

Were Wesley alive to-day it doubtless would be to the Methodists in America that he would turn as to his most cherished children. They are by far the stronger and have done by far the greater work for the faith.

It can be imagined that a religion such as Wesley preached in England soon would reach the shores of America, then under the rule of the mother-country as her colonies. It was one of the faiths of freedom and stood for the separation of church and state, and it could not fail to be received by the colonists, who, when Wesley began preaching, already were growing restive under the tyranny of the British government.

Some of Wesley's converts in England and Ireland came to America about the year 1760, and it is extremely probable that knowledge of the faith's existence was known shortly after throughout all the colonies. But it is not until 1766 that we find definite work begun for the spread of it.

In that year, Philip Embury, a man whom, in Ireland, John Wesley had licensed to preach, was moved by a fellow-immigrant, Mrs. Barbara Heck, to preach a sermon in New York, setting forth the Wesleyan principles. There were only a few hearers, but other sermons were preached and the audiences increased. Then a society on the Methodist

basis was formed. Two years later the first Methodist church in America was built in John Street, New York, a British army officer, Captain Webb, aiding in the work. Just about this time one Robert Strawbridge settled at a place called Sam's Creek, in Maryland, and began preaching Methodism, and later built a church. From these two beginnings came the present church in the United States.

History: Faith Spreads in America.

The workers for the cause soon sent word to Wesley in England asking for aid. The little band was small, but it was growing and it needed fostering care. Wesley, thus appealed to, sent two preachers in 1769, one taking charge at the John Street Church, in New York, and the other going to Philadelphia. But in 1771 came the man American Methodists look upon as the apostle of the church in this country. This man was Francis Asbury. He was one of Wesley's earliest converts in the west of England, and was devoted to the cause, having been the first to volunteer when Wesley asked for men to go to America. He long had been an itinerant preacher, and soon after his arrival here Wesley made him superintendent of the American itinerants.

Under Asbury the faith prospered, and when the first conference in America was held, two years after his arrival, there were ten itinerant preachers, six circuits, and almost 1,200 members. In 1774, 1775, and 1776, Robert Williams began to form circuits in Virginia and North Carolina, thus planting the faith in the heart of the South. But, at this stage of the work, the Revolution broke out and things began to look very dark. Some of the itinerants went back to England, but Asbury held

bravely on, adding converts to the faith constantly, despite the bitter hatred of England and all things English that was abroad in the country. At the close of the war there were no less than 15,000 members here, with 84 itinerant preachers disseminating the Word. Most of these were in the South, where great revivals had been held, and where the church had stood best the test of the Revolution.

History: Church Founded.

Before this period arrived, however, a crisis came in the affairs of the faith. Like the English Methodists, the colonists were members, at least nominally, of the English church, but the English clergymen, to whom they had looked for the administration of the sacraments of The Lord's Supper and Baptism, had either gone home, refused to act, or fallen into such evil ways that the Methodists could not accept the ordinances at their hands. Wesley himself was at a loss as to what to do. A flourishing faith had been built up, which was rightfully clamoring for the churchly things that belonged to it. Its itinerant preachers had been taught that they were not authorized to administer them, and unless something could be done it was plain to be seen that the faith eventually must go to pieces. In 1779 a Conference was held at which little was done than to discuss these weighty matters; but, on the advice of Mr. Asbury, decision was reserved until Mr. Wesley's opinion could be obtained.

Wesley himself had seen this state of things coming and repeatedly had asked the Bishop of London to ordain some of the Methodists' itinerants, so that the sacraments could be administered; but the bishop always had refused to grant the request. Wesley gave the matter long and serious thought. There was but one way out of the difficulty. He regarded

himself as the man responsible to God for the converts he had made and for the converts they, in turn, had made in America. He was, under Providence, their shepherd, and the sheep must be cared for and not allowed to go astray.

With Wesley to decide was to act. Therefore he called his right-hand man, the Reverend Dr. Thomas Coke, and ordained him to the work of a bishop. At the same time he ordained two deacons, the Reverend Richard Whatcoat and the Reverend Thomas Vasey, to the work of presbyters. These three men he sent to America, with instructions to ordain Francis Asbury to the episcopate in fellowship with Dr. Coke, and also to raise various members of the American itinerant force to the work of presbyters. For this action Wesley was greatly criticised by his fellow-clergy of the Church of England; but he long had felt that bishops and presbyters were one and the same in ecclesiastical rank, and believed that he had done nothing more than his duty. Whatever the situation from the point of view of ecclesiasticism, something had to be done. Wesley always said that he had followed the dictates of his conscience and his interpretation of the Bible, in giving the American Methodists their heritage of religious freedom and their church.

Coke's arrival in America, with his two presbyters and their plenary authority, was hailed by the American Methodists with great joy, since they found themselves then in possession of a church distinctively their own. They at once set to work to organize it. Asbury was made bishop, and, at a conference held in Lovely Lane Chapel in Baltimore, Maryland, beginning Christmas Day, 1784, the church was launched, taking the name of The Methodist Episcopal church in America. It also adopted

the Discipline formulated by Mr. Wesley, with his Articles of Religion, General Rules and Ritual, which continue to be the fundamentals of the church to this day.

History: The Church South.

From the day of its founding the church continued to make rapid strides. It grew with the country. Beginning in the Middle and Southern states it spread out as fast as new regions were occupied and settled. Its preachers, riding their circuits as Wesley had ridden his in England, carried its doctrines and practices from one state to the other, until no commonwealth was without its Methodists.

Naturally there were dissensions and secessions. No church has been without them. Under the providence of God such dissensions only work for His further glory, since they raise up earnest workers to carry a new faith or new practices to people who perhaps have not yet had the gospel. The Methodist Episcopal church has experienced its difficulties, with the others, and numerous churches and sub-denominations have been organized from it; but the chief dissension was over the question of slavery, as it was with the Baptists and, to a large extent, with the Presbyterians.

This great problem, which eventually forced the nation to arbitrate it by means of the sword, early engaged the attention of the Methodists. It was discussed in its various phases at a number of different Conferences, but no way to settle it to the satisfaction of both wings of the church could be found. Each side seemed resolved to hold its own, and, finally, in 1844, a plan of separation was drawn up. Under it the Southern states were to constitute a separately-governed church, with its own bishops and official machinery. In the following

year the fourteen Southern Conferences had their delegates meet at Louisville, Kentucky, and The Methodist Episcopal church, South, was organized. Between the Northern and Southern wings there was practically no difference in administration, and certainly none in doctrine and practice.

Statistics of the Methodists.

It is almost impossible to give complete statistics of the Methodist faith. In round numbers, at the beginning of the year 1906, there were about 7,500,000 Methodists in the world. This included all shades of the denomination and the colored churches. Of this number, 4,761,520 were in the United States. The Northern wing of the church numbered 3,148,211, and the Southern white wing 1,613,369. The pupils in the Southern Sunday-schools numbered 1,039,785. There were 15,248 churches in the South and about 13,000 regular preachers. These were distributed among 47 Conferences. The monetary value of the churches was about $30,000,000. The 29,000 Northern churches were valued at about $142,000,000, making the total value of the church property in the two main branches of the American church about $170,000,000. To this may be added $31,000,000 for parsonages. During the year 1905 the Southern churches alone paid out for various purposes close upon $8,000,000, of which $600,000 went for missions. The entire American church during the same year gave more than $3,000,000 for missions.

Missions and Schools.

The Methodists long have worked in the mission fields, both at home and abroad. The church's missionary society was organized in 1819 and has been continually at work ever since. It has devoted men and women at labor in every field that promises a convert.

The Southern church is doing the same work wherever and whenever it can. Many of its missionaries have laid down their lives in the cause of the Master, but always there have been others willing to accept the crown of martyrdom in the same stations. There are various missionary works going on in other lines. There is a huge tract society, a board for church extension, and a league for young people named after the village in which John Wesley was born. All these institutions are in a flourishing condition.

The faith controls a great number of universities, colleges, academies, schools, seminaries, and training institutions of various sorts. These are valued at not less than $50,000,000, and not less than 50,000 students attend them. They are scattered over the entire land, and some of the best of them are in the South. It has vast publishing houses. In this respect the Southern church is particularly well-supplied, the chief points being Nashville, Tennessee, and Dallas, Texas.

What Methodists Believe.

The doctrine John Wesley gave to the world as Methodism was neither new nor complicated. He did not seek to promulgate either a new-fangled religion or an original theology. He was essentially a great reformer, and what he sought to do was not to establish something startling in the way of dogma or belief, but to get people to live closer to God in the old faith and to work for its extension to those who had it not. Substantially, his doctrine taught that God's love and pardon are free to all those who wish to flee from the wrath to come, and that Jesus Christ died upon the cross in atonement for the sins of all mankind. This was the teaching of the English church, in which Wesley had been

brought up and in which he died; but, alas! that church for years had failed to expound it, because of the remissness and indolence of its clergy.

What Wesley did in the way of a new thing was to get people to accept his doctrine, and live the upright, Christian life any person thus accepting it should live. He brought about this result by means of the classes, bands, and societies he organized. At the same time he taught that no Christian could do a Christian's duty unless laboring to get some other person to accept the same faith and live the same life. Let us now go into details:

Methodists believe in God the Father, God the Son, and God the Holy Ghost, three in one and eternal; in other words, the Holy Trinity. They reject the Calvinistic doctrines of predestination and election and that Christ's atonement was limited only to the elect. They lay special stress upon the lost condition of humanity without Christ, the freedom of grace, and love, and pardon to all who will seek them, and the assurance of pardon to all who truly believe in the Saviour. Further, they declare that God leaves it to man's free will whether or not he wishes to be saved, and that, in this respect, God is merciful as well as just.

Methodists regard as particularly important what is known to them as "the witness of the Spirit." They hold it to be the privilege of every Christian to have conscious knowledge of the pardon of sin; in other words, they believe that the Holy Spirit conveys to the heart of the repentant and converted person the knowledge that he or she has been pardoned and is in truth a child of God. For this reason, as well as others, personal experience and testimony are looked upon by Methodists as things of high value.

The denomination also holds to the doctrine of justification by faith. This is declared to be the divine judicial act which gives a person who believes in Christ the full benefit of His atonement, an act divinely done *for* the believer, just as regeneration is done *within* the believer, at the time of the change of heart. Still, Methodists hold, it is possible for a person who has been truly regenerated and justified to fall away and to be lost. This is called "falling from grace, or the possibility of apostacy." The only way in which to prevent it, the faith declares, is constantly to be on the watch spiritually, to pray, to be devoted, to have faith, and to do good works. For this purpose Wesley used his bands and classes.

In common with all other Protestant churches, Methodism teaches that there are only two sacraments—Baptism and The Lord's Supper. With regard to the former, the denomination teaches that sprinkling, pouring, and immersion are alike permissible, but declares the weight of evidence to be in favor of the first-named method. It sees no wrong in the baptism of little children and infants, holding it to be perfectly proper and commanded of Christ: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven" (Matthew xix. 14). The Lord's table is open to all baptized believers, whatever their denomination, their coming being regarded as the evidence of their faith and fitness.

Methodist Church Government.

Government in The Methodist Episcopal church and The Methodist Episcopal church, South, is very much more complicated in system than in either of the churches heretofore discussed in this volume. To describe this system, which is a modified form of episcopacy, it will be necessary to look

first at the government of the individual churches and then at that of the church as a whole.

In the first place, The Methodist church recognizes two orders in the ministry attached to it. The lower order is that of deacon. He is not a lay member, but a duly ordained minister, who has the right to perform all ministerial offices except that of consecrating the elements of The Lord's Supper. The higher order is that of presbyter, known also under the names of elder and pastor. The bishops of the church are not of a higher order than presbyter, but are simply presbyters elected to a governing office. They preside at certain of the Conferences, make appointments of preachers, form districts, circuits, and stations, decide questions of law and discipline, and oversee the temporal and spiritual welfare of the whole church. They have no fixed dioceses, as in The Roman Catholic church, in the English church, and The Protestant Episcopal church, and have neither legislative nor voting power in the Conferences. Another office to which presbyters are elected is that of presiding elder, a sort of half-way grade between the bishop and the pastor. He is in charge of a district containing not more than thirty pastoral charges, and travels through it to preach and to oversee, to make pastoral appointments and changes in the interval between conferences, to hold quarterly conferences in each charge, to maintain discipline, and to perform certain other duties.

With regard to the laity, or the general body of church members, the church recognizes a number of ranks, which include exhorters, who are licensed to make evangelical addresses; class-leaders, who lead small bands in spiritual affairs; stewards, who run the business affairs of the church and confer

with the pastor over management; trustees, who hold in legal form all church property, and Sunday-school superintendents.

A church has no power to choose or to change its pastor, nor a pastor to choose or to change his church. This right is surrendered, under the fundamental law of the faith, to the bishops. In the Southern church no pastor can hold a charge for more than four consecutive years, or four appointments, these appointments being made annually. The Northern church has removed this restriction, although it still retains to the bishop the annual appointing power. This method is peculiar to the denomination, and is called itinerancy.

A pastoral charge may include more than one church or society, whence comes the plan of the circuit, the minister going from one to the other of his churches in turn.

The churches are governed, and hold their relation to the denomination as a whole, by means of a series of assemblies called conferences, beginning in the pastoral charge and going up to the assembled representatives of the entire church. The lowest of these bodies is called the Church Conference and has its origin in the individual church itself. It is pretty much the same as the business meeting in the Baptist churches, all members having the right to participate in it. The pastor reports on the state of the work in his own department, the class-leader on his, the Sunday-school superintendents on theirs, and the stewards on theirs. The conference has the right to strike off the rolls all such of the membership as has been lost to sight for a twelvemonth.

The next body is the Quarterly Conference, which, as its name indicates, is held once every three months. In it the church as a unit continues to be

preserved. It consists of the pastor, such local and superannuated, or retired, preachers, and exhorters as there may be in the charge, stewards, class-leaders, superintendents, and the secretaries of the Church Conference. The presiding elder of the district is supposed to act as chairman of it, and, in his absence, the pastor. It takes account of the spiritual and temporal welfare of the charge, elects trustees, stewards, superintendents, licenses persons to exhort, and recommends persons to the District Conference for license to preach.

The next body is the District Conference. It is composed of all the traveling and local preachers in the district (which may not number more than thirty charges), and a certain number of laymen from each charge. It is under the chairmanship of the presiding elder (unless a bishop be present). It looks into the spiritual and temporal welfare of the various churches, into the prospects for new fields, into the church finances and Sunday-schools, licenses persons to preach and elects four lay delegates to the Annual Conference.

The next higher body, the Annual Conference, is composed of all the pastors within certain bounds, and of four lay delegates from each presiding elder's district. A bishop usually presides, but in the absence of one a president is chosen by the assembly. The conference hears reports from each district and charge, tries any pastor under accusation, examines and admits candidates for deacon's or elder's orders, distributes funds for ministerial relief, chooses delegates, in certain proportions, from the ministers and laymen, to act as delegates to the General Conference, and, through the presiding bishop or officer, makes appointments of ministers to the various charges for the ensuing year.

The highest assemblage of all is the General Conference. Here is the supreme governing body of the church, and the one which makes the laws. It is composed of all the bishops of the church and the delegates from the various Annual Conferences.

The General Conference meets once every four years. Its duties are to elect bishops when necessary; to create and readjust the boundaries of the Annual Conferences; to revise the laws and rule of the Discipline (the governing law of the church); to look after foreign missions, to oversee the welfare of the whole church, and to elect certain denominational officers. It can make all manner of laws, but it cannot change the fixed number of delegates from each Conference, according to its size; cannot destroy the episcopacy or the itinerancy, cannot change the rules of the societies, cannot do away with the privilege of trial, and cannot do some other things except by a majority of two-thirds of the General Conference, and the concurrence of three-fourths of the Annual Conferences' members.

In order to maintain the purity of its doctrines and articles of religion additional safeguards are thrown around them. The General Conference cannot alter them unless they are recommended by all of the Annual Conferences, passed by a two-thirds majority of the next General Conference and receive approval by the College of Bishops. If the bishops veto the proposition, it must go back to the Conferences and the General Conference must pass it again by a two-thirds vote, while three-fourths of the Annual Conferences must concur.

Reception of New Members.

One of the most noticeable things peculiar to Methodism is the broadness of its conditions for membership. Like all evangelical churches, the Methodists ad-

mit all persons who profess conversion. But they also go a step beyond this, taking in penitent seekers after God as well. This explains the phrase that long has been a battle-cry of the followers of John Wesley: "The Methodist church admits all those who desire to flee from the wrath to come." The faith holds that it has no right to turn away an unconverted person who is striving honestly and earnestly to find Christ. The only condition for the admission of such persons is an expressed willingness to be saved, to abstain from doing evil and to do good instead, and to attend upon the ordinances of God. Such a state, Methodists hold, ripens into true conversion, repentance toward God, and faith in Jesus Christ.

Methods of Baptism. Converted persons and those who are admitted as seekers after God are baptized as soon as the pastor is convinced of their sincerity. The ordinance of Baptism is administered only by an ordained minister, and never by laymen. The method is usually that of sprinkling, although pouring and immersion are regarded as equally valid, pouring being simply the freer use of water than sprinkling. If the candidate so desires immersion will be the form used, although the church holds the weight of evidence to be in favor of sprinkling. It believes that the real baptism is the regenerating influence of the Holy Spirit in the heart, and that water baptism is simply the sign of this grace, and they regard sprinkling as the best method of illustrating its descending character.

The rite is administered at any Sunday service, either before or after, as the pastor may elect, and for it the church has provided a definite and set form, which is here set out:

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *these persons,* now to be baptized with water, that which by nature *they* cannot have; that *they* may be baptized with the Holy Ghost, received into Christ's holy Church, and be made lively *members* of the same.

Then shall the minister say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons* now to be baptized. Receive *them,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benefit of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

Then shall the people stand up, and the minister shall say,

Hear the word of the Gospel, written by St. John, in the third chapter, beginning at the third verse.

There was a man of the Pharisees, named Nic-

odemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God. That which is born of flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Then the minister shall speak to the persons to be baptized on this wise:

Well-beloved, who *are* come hither, desiring to receive holy baptism, *ye have* heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive *you,* and bless *you,* to release *you* of *your* sins, to give *you* the kingdom of heaven and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that *ye* will renounce the devil and all his works, and

constantly believe God's holy word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized, severally:

Question. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

Answer. I renounce them all.

Ques. Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only Son our Lord? that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that the third day he rose again from the dead? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty? and from thence he shall come to judge the quick and the dead? And dost thou believe in the Holy Ghost, the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?

Ans. All this I steadfastly believe.

Ques. Wilt thou be baptized in this faith?

Ans. This is my desire.

Ques. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the minister say,

O merciful God, grant that the old Adam in *these persons* may be so buried that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them,* and that all things belonging to the Spirit may live and grow in *them.* *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they,* being here dedicated to thee, by our office and ministry, may also be endued with heavenly virtues and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of this congregation; and grant that the persons now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the name, and then shall sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water), saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation.

After baptism new members are received into the church and recognized in due form. For this the faith has ordained the use of the following:

The minister shall cause the candidates to be placed conveniently before the congregation, and after baptizing any who may not have been previously baptized, he shall say,

Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow-citizens with the saints and of the household of God. But as none who have arrived at years of discretion can remain within its pales, or be admitted to its communion, without assuming its obligations, it is my duty to demand of *these persons* present whether *they are* resolved to assume the same.

Then shall the minister address the candidates, as follows:

Dearly beloved, you profess to have a desire to flee from the wrath to come, and to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation; I therefore demand of you:

Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant?

Ans. I do, God being my helper.

Will you be subject to the discipline of the Church, attend upon its ordinances, and support its institutions?

Ans. I will endeavor so to do, by the help of God.

The minister shall then say to the candidates:

We rejoice to recognize you as *members* of

the Church of Christ, and bid you welcome to all its privileges; and in token of our brotherly love, we give you the right hand of fellowship, and pray that you may be numbered with his people here, and with his saints in glory everlasting.

The minister shall then say to the congregation:

Brethren, I commend to your love and care *these persons* whom we this day recognize as *members* of the Church of Christ. Do all in your power to increase *their* faith, confirm *their* hope, and perfect *them* in love.

Then may follow a hymn suitable to the occasion (as 749-753), and the minister shall say:

Let us pray.

Almighty God, we thank thee for founding thy Church, and promising that the gates of hell shall not prevail against it. We bless thee for calling us to the fellowship of thy people, and for numbering us with the sons and daughters of the Lord Almighty. We especially praise thy name for enabling *these* thy *servants* to avouch the Lord to be *their* God. Help *them* to perform the promise and vow which *they have* made, to renounce the devil, the world, and the flesh; to believe the record which thou hast given of thy Son; and to walk in all thy commandments and ordinances blameless, to the end of *their lives*. May *their* communion with thy people be sanctified to *their* growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, being nourished and knit together, increasing with the increase of God. May thy people do *them* good, and may *they* prove a blessing to thy people. And grant, O Lord, that all who are here members of thy militant Church, through thy mercy, the merit of thy Son, and the grace of thy Spirit,

may finally be made members of thy triumphant Church in heaven. *Amen.*

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to *these persons,* that *they,* being born again, may be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

With regard to infant baptism Methodists hold that in the old Jewish church there was infant membership and that in the New Testament church, which succeeded it, this rule was not altered. With the Jews circumcision was the initiatory rite; with Christians it is baptism. Like circumcision it is a dedication to God's service. They also hold that Jesus himself recognized infant membership in the Church when He said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." And for the purposes of infant baptism the Methodist faith has its set form of ceremony, sponsors answering for the child. It follows:

The minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

Dearly beloved, forasmuch as all men are con-

ceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *this child,* now to be baptized with water, that which by nature *he* cannot have: that *he* may be baptized with the Holy Ghost, received into Christ's holy Church, and be made *a lively member* of the same.

Then shall the minister say,
Let us pray.

Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon *this child:* wash *him* and sanctify *him* with the Holy Ghost; that *he* being saved by thy grace, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him.* *Amen.*

Grant that all carnal affections may die in *him,* and that all things belonging to the Spirit may live and grow in *him.* *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be indued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who

dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation; and grant that *this child,* now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up; and the minister shall say, *Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.*

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister, addressing the parents, or others presenting the child, shall say,

In causing *this child* to be brought by baptism into the Church of Christ, it is your duty to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that *he* may not follow or be led

by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of *his* life.

Then the minister shall take the child into his hands, if convenient, and say to the friends of the child,

Name this child.

And then, naming it after them, he shall sprinkle or pour water upon it (or, if desired, immerse it in water), saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation, and then, all kneeling, close with extemporaneous devotions and the Lord's Prayer:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

Methodists are taught to have their children baptized as early in life as may be convenient, and thereafter it is one of the pastor's responsibilities to look after the spiritual welfare of the children, and to teach and instruct them in religious affairs. As soon as they comprehend the responsibilities of the Christian life and a public profession of it, and show a determination to discharge their duties as members of the church they can be given the form of recognition, as set out on a previous page.

The Lord's Supper.

The sacrament of The Lord's Supper, in the Methodist faith, is not only a symbol of the love and communion of Christian brethren, but an outward and visible sign

of the redemption of men through Christ's death, and a perpetual memorial of that death until His coming again. Further than this, it is a symbolic feeding upon Christ's body and blood as a means for the spiritual preservation of the believer's body and soul.

This must not be misunderstood to have any connection whatever with the Romanist doctrine of transubstantiation, or actual changing of the bread and the wine into the body and blood of the Saviour. Such a thing is not to be tolerated in the mind of a Protestant for a single moment, since it is one of the grave errors and heresies into which the Romanists have fallen. The bread and the wine are simply symbols of the Redeemer's body and blood, and the communicant only symbolically feeds, gaining spiritual sustenance therefrom, just as the great and dying leader of a cause might give his picture to his followers and say: "Here am I. As often as you look upon me after I am gone, let the remembrance this picture of me brings to you give you courage and comfort and strength for the continuance of the work of the cause in my name."

The Lord's Supper is observed usually once a month in Methodist churches, although some, notably those in country districts, observe it only once a quarter, or three months. The table is open to all believers, of all faiths, their coming to it being regarded as sufficient token of belief. All are expected to be in love and charity with their neighbor, truly and earnestly repenting of their sins. In the colored churches of the South it is often desirable, because of general conditions, to have communion at night.

The table is spread either upon the chancel, with a rail in front, at which the communicants can kneel

while the minister is distributing the elements, or between the platform and the first row of seats, Methodist practice taking into consideration the scruples of those who prefer to commune standing or sitting. For the ordinance the church has prescribed a set form. It follows:

The elder shall read one or more of these sentences, during the reading of which the stewards shall take up the collection for the poor.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. Luke xix. 8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world that they be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17-19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Ps. xli. 1.

Then shall the elder read this invitation:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your com-

fort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the minister, in the name of all those who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father: for thy Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the elder say,

O Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may per-

fectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

Then shall the elder say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the elder say,

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the elder shall say the prayer of consecration, as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his

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holy gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me. Likewise after supper he took the cup: and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, if any be present. Then shall he say the Lord's Prayer, the people still kneeling and repeating after him every petition:

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

Then a hymn may be sung, and the communicants shall be invited to the table. The minister shall deliver both kinds to the people into their hands. When he delivereth the bread, he shall say,

The body of our Lord Jesus Christ, which was

given for *thee,* preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee,* and feed on him in *thy heart* by faith with thanksgiving.

And the minister that delivereth the cup shall say,

The blood of our Lord Jesus Christ, which was shed for *thee,* preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee,* and be thankful.

When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

The minister may then say as followeth:

O Lord and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then may be said,

Glory be to God on high, and on earth peace, good-will toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord the only-begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy on us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the elder, if he see it expedient, may put up an extemporaneous prayer; and afterwards shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

If the elder be straitened for time, he may omit any part of the service except the prayer of consecration.

If the consecrated bread or wine be all spent before all have communicated, the elder may consecrate more, by repeating the prayer of consecration.

Let those who have scruples concerning the receiving of the communion kneeling, be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.

Forms of Discipline.

Discipline in The Methodist church is maintained with strictness and justice. Its object, Methodists hold, is not only to insure the welfare of the faith but to foster the growth of the individual in spiritual grace. One of the foundation-stones of the doctrine, as Wesley gave it to his followers, is constantly to strive for the keeping up of the religious and Christian life. To this end he laid down a series of General Rules for the guidance of Methodists. They were practically those that he and his Oxford companions had used, and, substantially, they forbade the doing of evil, enjoined the doing of good, and looked to the attainment of spiritual grace. These rules are the basis of the discipline of the whole church.

Administration of them is carried out by means of direct and set forms, provided for in the general law of the faith. Disputes between members are settled by three arbitrators, and the party against whom decision is rendered has the right of appeal to the Quarterly Conference. In minor breaches of discipline and to punish the dissemination of bad doctrine, the offender is first admonished by the pastor, and, failing then to show signs of amendment or contrition, later may be brought to trial as for immorality or any of the higher offenses.

In bringing a person to trial charges in writing must first be made. They must be based upon breaches of the General Rules, the doctrine of the church, or Scriptural command. The pastor sends a committee to investigate and report as to whether or not a trial is necessary. This committee, of course, must be composed of persons not connected with the case, either as principals, known witnesses, and, if possible, probable witnesses. If a trial is

reported to be necessary, the committee draws up an indictment and appoints a prosecutor. A committee of trial of from five to thirteen members of the accused's church is then named. The accused is then notified of the charges. He has the right to challenge for cause all the members of the committee, as well as to challenge peremptorily in the proportion of two in five members. Both sides can call witnesses, cross-examine them and address the court. Acquittal or conviction is reached by majority vote. In the latter case the convicted person can be suspended or expelled.

Local preachers are amenable to the District Conference, and the form of trial is the same as that pursued in the case of an ordinary member, except that the court is composed of local preachers. If convicted, he has the right of appeal to the Annual Conference. Deacons, pastors, and presiding elders are amenable to the Annual Conference, and are tried by their equals in rank, and have the right of appeal to the General Conference. Bishops are amenable to the General Conference. They can be tried by the Conference's Committee on Episcopacy, and the right of appeal is to the General Conference itself.

Forming a New Church.

The formation of a new church of the Methodist faith requires more official procedure than in the denominations heretofore considered. It is about as follows:

Churches usually are started as the result of offshoots from other larger churches, or where missions or revivals have been held. Permission is first secured from the church officials whose authority takes in the neighborhood. Plans are then considered for the site and building, and committees selected to report upon the matter of cost. This is a very vital question, as the faith is opposed to the

creation of heavy church debts. The sum of money having first been decided upon as the amount necessary for the new building, it is obligatory upon the part of those who seek to form the new congregation to raise money for the work.

Three-fourths of the sum needed must be provided by the new congregation. With this amount the congregation can apply through the proper authorities for assistance from a body known as the Church Extension Board. This board, which is continually in existence, was created for the purpose of aiding in the erection of churches and for the keeping of all debt incurred in such work within the denomination itself. The board not only gives but makes loans, according to the amount needed by the incipient congregation.

All church property is held in the name of the denomination itself, and not in the name of the individual church. With the consent of the proper authorities, however, individual churches may sell or exchange their property for other property through the trustees of the individual church.

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THE PRESBYTERIAN CHURCH

Origin of Presbyterians.

The Presbyterian denomination, as it stands to-day, is an outgrowth of the Reformation period, when men, seeking a free religion in a free state, rose up against the abuses of the prelacy as embodied in the church of Rome. In its history appear some names great in the world's religious affairs, while some of the tenets of its faith and practice have been adopted by other Protestant denominations. The chief doctrines of its greatest exponent, John Calvin, appear in the fundamental of two or three faiths that do not use the word "presbyterian" as a part of their church designation.

Before tracing the origin and rise of the present-day church, it will be necessary to give some adequate explanation of the term which gives the denomination its official title. Broadly defined, the phrase "The Presbyterian church" means the church of the presbyter or elder, since the word "presbyter" is derived from a Greek word, *presbuteros,* meaning elder, senior, advanced in life, which word appears many times in the original Greek version of the New Testament. In early Christian times the name was applied to certain high church officers, whose exact rank and functions are differently regarded by different writers and different faiths.

Presbyterians hold, according to their interpretation of Scripture, that originally bishops and presbyters were the same, that they governed the

churches, and that gradually the office of bishop was used as a means of improperly centralizing power and depriving the presbyters or ministers of their rightful rank as heads of the churches. It is to return to this system of government by presbyters, or elders, or pastors, that Presbyterians desire, holding that in the Church as established by Christ and His apostles there was no grade or rank of minister superior to that of the presbyter. Therefore, Presbyterianism, in so far as government is concerned, is that form of Christianity which rules its churches by means of bodies of presbyters, or ministers, and elders, all possessed of equal power.

While, as has been said, modern Presbyterianism had its beginnings in the Reformation and the period of religious unrest that immediately preceded it, its principles can be traced back through history, according to the denomination's historians, almost to the apostolic age. Several sects of early Christian times and pre-Reformation centuries, including the Culdees, Albigenses, and Waldenses, are said to have held Presbyterian ideals, particularly with relation to government.

Calvin and His Work.

Coming down to the time when Martin Luther was hammering away at the Romanists in Germany there was growing up elsewhere, during the same period, a movement of separation from the papal authority. If anything, the situation was worse in France, Italy, and Spain than in Germany; for the Southern European nations were not so quick to see and fight Roman error as were the more independent Germans and Bohemians. But, in France, a man had been born who was to be one of the great standard-bearers of Protestantism. He was John Calvin, or rather that is the form in which his name has been

handed down, and by which he is best known to men of modern times.

Calvin came into the world at a place called Noyon, in Picardy, a French province, in 1509. He was destined by his family to become a monk, and studied for the Roman church. But doubts about its authority and practices entered his mind, and he abandoned the idea of becoming a priest. Finally he was converted to the reformed faith, and, in consequence, underwent much hardship and persecution, taking refuge in Switzerland, where the reformers were practically in control. There, at the age of twenty-seven, he published his greatest work, "The Institutes of the Christian Religion." A few years later we find him in Geneva, the chief Swiss city, teaching the doctrine which has come to be called by his name, and taking the lead in the founding of a church which may justly be called the parent of the present Presbyterian denomination.

After this his rise to leadership and power was rapid. He gave the faith in Geneva a system of government and discipline, and, after withdrawing his following from the support of Luther, continued to hold his influence over the Swiss almost until the day of his death, which occurred when he was about fifty-five years old, in 1564. His differences with Luther were largely over the significance of The Lord's Supper.

In the meantime the faith had taken root in France. Prior to the time of Calvin various Protestant movements had arisen there; but none had been permitted to live long enough to leave a lasting impression. Calvin's doctrine, however, obtained a foothold at a good time, and soon a large body of Protestant believers came into existence. The Roman Catholics called them Huguenots, and among

their number were some of the most influential men and women of the kingdom. Long years of bloody civil war ensued, in which first the Huguenots and then the Romanists were on top. During these troubles occurred the celebrated St. Bartholomew's massacre, so-called because it took place on St. Bartholomew's Day (August 25), 1572, in which the unfortunate Huguenots were slaughtered by the Romanists like so many sheep. After this followed a period in which toleration and persecution alternated with each other; but, finally, in 1665, the Protestants were forced to flee from the country altogether. More than 500,000 left France, scattering all over the world as it was known in those days. Most of these fugitives were Calvinists and Presbyterians.

While John Calvin was at the head of affairs in Geneva there came from Scotland to that city a man who is regarded by Presbyterians as one of the great men of the faith. He also was a John—John Knox. Knox was a man of deep learning and great ability, who actually had been a member of the Roman Catholic priesthood until convinced that Roman doctrine and practice were wrong. He became an avowed Protestant and did valiant service in the cause until driven out of England by the persecutions of the Romanist queen then on the throne.

In 1554 he went to Geneva and there met Calvin, becoming deeply impressed with that leader's doctrine. When he returned to Scotland in 1559 he at once set about establishing there the sort of Presbyterianism he had found in Switzerland. Troubles broke out, but Knox and his adherents succeeded in founding a church. This was in 1560, which year may be regarded as the date of the first Presbyterian General Assembly in Scotland. As in

France, first one side and then the other was triumphant. There was a vast amount of persecution endured by the new denomination, and civil war went on for many years.

History: Church's Growth.

But, despite the warfare, the church grew and spread. The Scotch, with the stubborn and dogged persistency that is so strong a characteristic of the nation, would not part with their faith, as given to them by Knox. They had trouble with the Scottish monarchs, and, when the kingdoms of Scotland and England became one, with the English monarchs as well. If one did not try to foist Roman doctrine and practice upon them, the other attempted to bring them under the rule of the English church, and put bishops over them. This last was against the Presbyterian principles just as much as was Romanism, and the conflicts that resulted, in the church as well as upon the battlefield. were bitter indeed.

Affairs went along in this way until the reign of Charles I. When the Puritans under Cromwell rose up in arms against Charles they sought the assistance of the Scotch Presbyterians, with the result that a solemn covenant was formed between the two parties for a united Protestant faith after the dethronement of the king. In order to arrive at a basis of doctrine, Parliament called a great meeting of ministers and a few of the chief laymen. This meeting was called the Westminster Assembly, because it met in Westminster Abbey, in London. The sessions began in 1643 and continued for more than five years. The course of events placed the Presbyterians in practical control of the assembly and resulted in the formation of what is known as the Westminster Confession of Faith, together with

forms of worship and government and a catechism. This confession of faith has continued to be the standard of Presbyterian orthodoxy for the Scotch Presbyterians, for those in this country, and those that have sprung from them from that day to this.

But the union of the English, the Puritans, and the Scotch church was not destined to endure. Strife broke out and then war. Finally Cromwell fell with heavy hand upon the Scotch and their faith. A period of trouble worse than any before soon set in. After the overthrow of the Cromwellian party and the restoration of the line of English kings in the person of Charles II., the son of the man Cromwell and the Puritans had beheaded, the Scotch Presbyterians were bitterly persecuted. The new king, who was bound by solemn oath to support the Scotch, and whose family was Scotch, went back on his promises, set bishops over them, and sought to make them conform to his church.

The next king, James, was even worse. He was a Roman Catholic, and, as may be supposed, went after them with fire and sword. Between these troubles the church was pretty nearly wiped out. Finally, a new king, William, who was a Dutch Presbyterian, came to the throne, and then began better days. He set up the faith anew and took away the bishops. For a long time things went on well. But government interference came again, and the church split up into parts. Some of these parts afterwards united, and some continued to go along as the government dictated. This state of things still exists, with the result that there are two Presbyterian churches in Scotland. Of the two, the one designated as The Free United church, is the one nearest to pure Presbyterianism, although there are really no differences in doctrine.

History: The Church in America.

Presbyterianism in the United States came from pretty much the same common sources, even if from different lands. It is now divided by some differences of section. Its most influential ministers and members are of the opinion that it is passing through a sort of transitional state, or period of change, from which, they believe, it will emerge stronger than ever, with whatever factional differences that now prevail completely buried and forgotten.

Like other denominations, there are a number of branches to it that do not use the title "Presbyterian;" but nevertheless they largely follow Presbyterian government and doctrine. The original Presbyterian church in this country had two great offshoots—the one known popularly as The Presbyterian church, South, and The Cumberland Presbyterian church. To a complete understanding of their history it is necessary to describe the parent church and the branches separately.

The faith secured a foothold in America quite early. Calvinists from many different lands crossed the Atlantic to find in the new world the religious freedom that was denied them in the old. Dutchmen, Germans, French Huguenots, Scotch Covenanters, English Presbyterians, sturdy Irish and Scotch-Irish, and even the Welsh sought the wild shores of America and settled there. There were Presbyterians among the Puritans and the Pilgrims, who settled New England; but it is further south that we must go to find the real root of the Presbyterian tree in this country. Although the faith's worship and principles existed in America as early as 1620 it was not until at least twenty years later that an organized church showed itself. This was

a congregation of English-speaking Presbyterians that started a church in New York in 1643, with the Reverend Francis Doughty as their minister.

Still, it was not until 1680 that the church got its real start. In that year the Presbytery of Laggan, Ireland, in response to requests, decided to send to America the Reverend Francis Makemie, who is regarded as the father of the denomination in this country. Makemie arrived in the colony of Maryland about 1683, and at once set about his labors. The first church he built was at Rehoboth, in the year after his arrival. The faith soon spread, Makemie carrying it through the wilds of Maryland, Virginia, Pennsylvania, New Jersey, and New York, while others took it southward into the Carolinas and Georgia. By the year 1700 things were on a pretty fair foundation.

The first presbytery was organized in Philadelphia in 1705 or 1706, with six ministers and twenty-two congregations; but in 1716 it was found that the growth had been such as to necessitate the organization of a synod of four presbyteries. It was also found that a standard of orthodoxy must be had, and, therefore, in 1729 the organized church formally adopted the Westminster Confession as its basis. A few years later came division over certain questions of education and revivals, but this division was not without its good in extending the church and its work. One of the blessings of this period was the founding of a college for the training of young men for the ministry. In 1758 the factions of the time got together and settled their differences. During these years the church in the South was greatly strengthened.

By the time the Revolution broke out the church had gained much power. There were twelve pres-

byteries, 300 churches, 140 ministers, and about 20,000 members. In the war for independence, Presbyterians took a large part, both in the actual fighting and in the purely political work of separation. About one year prior to the signing of the actual Declaration of Independence at Philadelphia, July 4, 1776, the Scotch-Irish Presbyterians at Mecklenberg, North Carolina, formally declared their independence of the mother-country. The Reverend John Witherspoon, a great name in the faith, was one of the signers of the Philadelphia Declaration. During the progress of the war the church suffered greatly, but as soon as the fighting was over it set about restoring church property and building itself up anew.

History: Growth in America.

The church prospered and soon it became advisable to make new governmental regulations. The one synod, that of New York and Philadelphia, was divided into four others, each containing four presbyteries. At the same time, the Confession of Faith was revised so as to embody completely the American idea of the separation of church and state. Another step in advance was to provide for a General Assembly, and this body met for the first time in 1789. From this period onward the growth of the denomination was rapid.

A few years later began the movement which resulted in the alliance between the Presbyterians and the Congregationalists. This was a plan to carry on certain important home mission work in the newly-opened country west of the Alleghanies, by which ministers of either church could serve in the other. For a time this union worked to advantage, but it was bound to be productive of trouble in the end. This trouble came in the years 1837 and

1838, but by that time the church had gained great strength, numbering about 225,000 members.

As early as 1825 there had been friction over the union with the Congregationalists, as a result of which two parties developed. They called themselves Old School and New School respectively. One stood for the old order of things with true Presbyterianism of the strictest sort, while the other upheld newer doctrines and practices. The latter increased in numbers to such a dangerous extent that, in the General Assembly of 1837, the Old School abolished the plan of union with the Congregationalists, and cut off four synods that had become saturated with New Schoolism. At once a wave of separation swept through the entire church. Party lines were closely drawn, even in churches and families, the New School having a following of about 106,000 and the Old School about 126,000. The New School forces continued to operate with the Congregationalists until 1852, when the Congregationalists themselves severed the union.

The coming of the Civil War was a source of trouble to both wings of the faith, and the disruption that manifested itself in other denominations and the nation could not fail to have a counterpart in the Presbyterian host. After the war, however, the two schools got together and reunited upon a common basis, after which the work steadily went forward.

The faith now approached a most important part of its career. For some time there had been discussion regarding the standard of doctrine, as contained in the Westminster Confession, and the other fundamentals of the denomination. It was thought advisable either to modify or explain the doctrines of predestination, election, and that re-

garding the character of Christ's atonement, and to make some other less important changes.

In 1889 the General Assembly took up this matter, but did not succeed in effecting any alteration. In 1900 the problem again was attacked and three years later a conclusion was reached. A declaratory statement was added to the Westminster Confession, explaining the view which modern Presbyterianism holds toward the language of it when it speaks of predestination, election, the atonement, and the condition of all that die in infancy. Two new chapters were added—one on the Holy Spirit and the other on the love of God, the freedom of salvation to all men, and missions. At the same time the church holds that the doctrines of Calvin, in their purity, are in no way impaired by the changes, and that the standards of orthodoxy are the same as of old.

On the completion of these amendments the Northern church and The Cumberland Presbyterian church entered into negotiations looking toward union, the latter believing that, in the revision, one of the causes of the original separation had been removed. Finally, in the spring of 1906, the plan of union was ratified by the Northern church, and a majority of the presbyteries of the Cumberland church. A wing of the latter, however, refuses to be bound by the plan of union, calls itself the "loyalist" section, and declares its purpose to maintain the organization of The Cumberland Presbyterian church.

History: Cumberland Church.

Let us now examine the history of this Cumberland wing of the faith, since its present relation to the Northern church naturally brings it up at this point. One of its most interesting features rests

in the fact that it was, in the first place, the outcome of a great Southern revival.

About the year 1796 there moved from North Carolina into Logan county, Kentucky, a Presbyterian minister, the Reverend James McGready. The region was wild and almost entirely without religion, but the settlers were hardy and sturdy pioneers of the type that, once converted, make splendid members of God's kingdom. McGready had three small churches under his care, and these, under his influence, speedily set about spreading the gospel.

Every third Saturday for a year they fasted and prayed for God's blessing upon a revival they intended to hold. They held it, and the result of their labors was simply tremendous. Converts were so plentiful that the churches could not take care of them, and there were not sufficient ministers to handle the situation.

In this extremity certain men were ordained who were said to be insufficiently equipped in education and doctrine for the work, and, at the same time, opposition against the revival developed in the Cumberland presbytery itself. In the dispute were matters of doctrine, particularly with relation to eternal reprobation, the character of Christ's atonement, and the salvation of those dying in infancy, it appearing that the men whose ordination was protested declined to subscribe to the Westminster Confession on these subjects. The members of the opposition complained to the synod. This body went to work on the situation and sought to carry out certain disciplinary measures. The other side refused to conform, with the result that the synod dissolved the presbytery, which failed to get redress from higher church authority. Finally the situa-

tion became such that the only way out of the difficulty was for the Cumberland men to organize a separate church.

This was formally done on February 4, 1810, in Dickson county, Tennessee, at the home of the Reverend Samuel McAdow. With McAdow in the act of organization were two other ministers, Finis Ewing and Samuel King. Three years later the faith had spread to such a degree that three presbyteries had been formed and finally a synod, which then proceeded to make a statement as to its position with regard to doctrine. This was to the effect that it rejected the dogma of eternal reprobation, that it believed Christ's atonement was for all mankind, and that persons dying in infancy are saved through Christ and the sanctification of the Spirit, and that men who fail to embrace the opportunity for salvation are inexcusable. This was adopted and a General Assembly of the Cumberland Presbyterian church formed.

The denomination continued to retain the Presbyterian form of government and rapidly made headway. From the small, out-of-the-way region in which it originated it spread as far north and east as Pennsylvania and as far west as California, while the center of its activity was the South. It finally reached a total white membership of about 185,000, according to the report of its General Assembly for the year 1905, while its colored section brought its figures up to about 250,000.

In 1882 it made a complete revision of the Westminster Confession, to conform to the doctrine of free salvation and complete atonement for which the church stood; but after the revision of the Confession by the Northern church it looked with favor on the reunion plan. As has been said, a

majority of the presbyteries assented to the plan, although there continues to be a wing of the church which steadfastly refuses to do so.

History: The Church South.

The other great offshoot of the main body of Presbyterians in the United States — the Presbyterian church, South, as it is popularly called—had its origin in the troubles that arose throughout the nation in the period when the slavery question was being agitated.

It was made up of members of both the Old and New Schools. Separation over the dispute came first in the latter school, the Southern states within it going out in the year 1857, and organizing their own synod. The Old School adherents kept together four years longer; but, in the Philadelphia General Assembly, in 1861, the crash came by reason of a series of resolutions offered by Dr. Gardner Spring, in which it was sought to put the Assembly on record politically as favorable to the Federal union. The Southern Presbyterians took strong objection, declaring that the General Assembly had no right whatever to decide any political question for the church, and to make that decision a condition of membership.

The Southern delegates returned to their homes and within a short time thereafter no less than forty-seven presbyteries formally withdrew from the fold. Their synods ratified this action, and, in the following year, delegates met at Augusta, Georgia, and organized their own independent General Assembly. They adopted the Westminster Confession and the regular church standards, there being no differences of doctrine in the causes of the separation.

The state of civil war that continued in the na-

tion for the next four years, with the scene of its battlefields in the section wherein the new organization worked, and the period of distress and poverty that followed it in the same region, made growth both difficult and slow. But, in the meantime, the Southern Presbyterians joined hands with the Southern element of the New School, which had withdrawn from the Northern church earlier and formed its own synod. Later it also took in certain Presbyterians in Kentucky and Missouri the Northern church had sought to discipline over questions of political division, and several other independent bodies.

Several movements looking toward a reunion of the church North and the church South have been made, and fraternal relations have been restored in so far that the two branches work together in many respects, but actual reunion has not yet been brought to pass. The church South took no part in the revision of the Westminster Confession, the formulation of its new chapters and the making of the declaratory statement, its doctrines continuing to remain based upon the Confession as originally adopted.

Statistics of The Church.

In order to give the statistics of the Presbyterian faith it is necessary to add to the figures certain numbers of what are known as the Reformed churches. These congregations largely profess Presbyterian doctrine and practice, although they do not utilize the word "presbyterian" in describing themselves.

Figures for the year 1904 show a world membership of 5,137,327, of which North America has 2,280,485, or close upon one-half, and even these figures are regarded as somewhat incomplete. The Northern church has 239 presbyteries, 7,822 con-

gregations, 7,705 ministers, and 1,067,477 communicants. It gave for all purposes in 1904 $18,139,965. The church South in the same year had 82 presbyteries, 3,044 congregations, 1,517 ministers, and 235,142 communicants. The white Cumberland church had 118 presbyteries, 2,960 churches, 1,616 ministers, and 185,113 white members. The colored element of this branch of the faith brought its numbers up to about the 250,000 mark. The church South raised $2,301,320, and the Cumberland churches $1,034,790.

Missions and Schools.

All wings of the faith have been devoted workers in missionary fields, both at home and abroad. This work is done through various boards and societies, as in the other denominations, and the church annually gives large sums for the support of the missionaries and the extension of their labors.

Education long has been a feature of Presbyterian work. The denomination controls a large number of universities, colleges, seminaries, and schools in different parts of the country. Some of the largest and best of these are in the South. There are large publishing houses in connection with the faith, particularly at Philadelphia, Nashville, and Richmond.

What The Presbyterians Believe.

The theological base of The Presbyterian church to-day is to all intents and purposes the same system that John Calvin laid down more than three centuries ago. Some of the things that Calvin advocated have been put aside because they were made only to meet certain conditions that long since have passed away; but in its essential features Calvinism is the same as it was in the beginning.

The Westminster Confession, which followed the principles of dogma elaborated by Calvin himself, always has been regarded by strict Presbyterians as the true standard of their faith, and the conservatives of the church never have wiped out any of its articles. Even the recent work of revision did not result in the cutting out of any of the chapters, but took the form of an explanation of the points under scrutiny.

The controlling idea of the Presbyterian faith is that of the absolute sovereignty of God over all things in the universe, past, present, and future, for wise, just, holy, and loving ends. This sovereignty is expressed in a number of principles, the more important of which follow: (1) The sovereignty of the Word of God over creed and life: Neither human reason nor the Church, Presbyterians hold, should dictate to men either how they are to act or what they are to believe, since this function belongs entirely to God, whose will in such matters is contained in the Scriptures alone. (2) The sovereignty of God in salvation: Salvation, they declare, is not by works but by grace and through faith. (3) The sovereignty under God of the individual conscience in matters of religion: The faith hold that God alone is Lord of the conscience and that He has left it free for men to use as they will.

Built upon this is an elaborate system of theology and doctrine. The Westminster Confession declares that, by the decree of God, for the manifestation of His glory, some angels and some men were predestinated to everlasting life and others foreordained to everlasting death, and that the number of these elect and reprobated cannot be increased nor diminished, and that Christ's atonement was for the elect alone. This is called the doctrine of

predestination, foreordination, and election. The limited atonement feature of it has been adopted, to a greater or less degree, by other faiths than those professing Presbyterianism.

With regard to justification, the Presbyterian doctrine holds that those whom God has effectually called He justifies, not through their works but by Christ alone and for His sake; that God continues to forgive their sins and that they never can fall from justification, although they can be under God's displeasure until they repent and seek His pardon.

This faith, as outlined above, was for long years preached in absolute purity. Presbyterians state that it was greatly misunderstood by the mass of the people of other denominations, as well as many of those within the church itself. The business of those who were given the task of revision was to make it plain just what the framers of the Confession meant, and just exactly what was Calvin's own idea. They proceeded to do this by adding an explanatory statement and two new chapters to the Confession.

The statement says that, with reference to those who are saved in Christ, or "the elect," "the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of a sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel for all, . . . and that no man is condemned except on the ground of his sin." It also says that the Confession is not

to be regarded as teaching that any who die in infancy are lost, and that the faith believes that all who thus die are included in the election of grace.

Presbyterian Church Government.

Presbyterian church government is based upon the ministry to a far greater extent than it is in any other of the Protestant denominations. Before going into it, therefore, it is necessary to describe the views held by the faith in regard to the orders of the ministry, and the relation in which elders and deacons stand to the body of the church.

Presbyterianism recognizes only one ecclesiastical order, which is regarded as variously combining the function of the bishop, the pastor, and the minister, in that the first function is to watch over the flock, the second to feed it, and the third to serve Christ in it. Elders and deacons are simply devoted and consecrated laymen, chosen by the people and set apart by a ceremony for their office. The elder is the higher of these two ranks. Elders and deacons once made are perpetually elders and deacons. The pastor or minister is also an elder, but a teaching elder, not a ruling one, as are the chosen laymen.

Ruling elders are chosen for the purpose of exercising government and discipline in conjunction with the pastor. The deacons look after the poor and handle the temporal affairs of the church; in other words, they are the church's almsgivers and business men. These three classes of pastors, elders, and deacons form the church official board.

But, primarily, this board derives its existence from the congregation itself. The body of the communicants has the right to meet in congregational assembly and dictate its desires to the church officials, and matters of grave moment are often passed

by the board to the congregation for decision, the theory of the situation being that the congregation is the original source of governmental power; the boards and united boards being managerial in function, and really servants of the people.

The actual work of management, then, is done by a series of bodies rising from that of the individual church up to the assembly of the entire faith. The first of these bodies appears in the single church unit and is called the "church session." It consists of the pastor or pastors of the church and the ruling elders, and the pastor is the presiding officer. Its duties are to maintain the spiritual government of the congregation and to watch over its welfare. It is empowered to discipline members after trial and conviction by suspension or exclusion from the sacraments, and to appoint delegates to the higher church bodies. It also has various other arbitrary functions defined in the church law, but is required to report its acts to the next higher body, the presbytery.

The presbytery, which is supposed to meet twice a year, consists of all the ministers within a certain district and one ruling elder from each congregation. It has power to receive and issue all appeals, complaints, and references that may come to it from the session for hearing or transmission to higher bodies, to examine and license candidates for the ministry, and to ordain, install, judge, and remove ministers; to settle questions of doctrine and discipline; to redress evils in the various churches represented, and in general to watch over the spiritual welfare of the district.

The next higher body is the synod. This is composed of the ministers and ruling elders of at least three presbyteries or of duly fixed and elected del-

egates from the same. It meets once a year. It receives and issues to the next body, the General Assembly, all matters sent up from the presbyteries, decides finally all questions that do not affect the doctrines and constitution of the church, makes or alters presbyteries, watches over their work and actions, oversees the spiritual doings of presbyteries and sessions, and finally recommends to the General Assembly such measures as may seem to be of advantage to the whole church.

The General Assembly is the highest body of the church and is composed of an equal number of ministers and elders from each presbytery, chosen on a basis of one minister and one elder for every twenty-four ministers or a majority fraction thereof. The General Assembly is obliged to meet once each year, the place of the next year's meeting being decided before the adjournment of each Assembly. It has power to decide finally all controversies respecting doctrine and discipline, to take disciplinary action against any synod, presbytery, or church; to change or make synods; to superintend the whole church in every way, and to act as a general law-making body. But before any legislation or action that originates in the General Assembly becomes a law it must be transmitted to the synods and the presbyteries for their approval, on the basis of a majority ruling.

Reception of New Members. New members are received into the Presbyterian church simply and democratically. Almost all pastors, after addressing the persons assembled in church or at a meeting, or after preaching the Word, issue an invitation to those wishing to profess Christ. Those who do so, in public or in private, are required to appear before the church session, and satisfy it

of their conversion and faith, as well as to show their knowledge of the denomination's doctrine or to receive instruction in it. The session, having satisfied itself of the fitness of the candidates, duly elects them to the body of the church, one or other of the elders saying to the pastor: "Brother Moderator, I move that these candidates [naming them, or, if there be only one, saying, 'this candidate'] be admitted to this church after baptism, if not already baptized." Another elder seconds the motion, and it is then put to vote by the pastor. Thereafter, such of the candidates as have not been baptized shall present themselves, at such a time as the official board may designate, for the administration of the ordinance.

Method of Baptism.

Presbyterians baptize chiefly by sprinkling or its freer method, pouring, holding that this form of administration is the one carrying the greatest weight of evidence. But, at the same time, the faith will baptize by immersion, if the candidate expresses the desire so to receive baptism. The rite usually is performed after sermon at one or other of the Sunday services. An ordained minister must officiate, as the church does not recognize baptism by a layman, or even by a licentiate, or person licensed to preach. The church has no fixed form obligatory upon any pastor for the administration of the ordinance, leaving him to speak of its purposes, and to point out the church standards in his own language as he may see fit, so long as he does so.

Nevertheless, an excellent liturgy, or service, has been prepared by a committee of pastors and elders, with the approval of the General Assembly, to serve just such a purpose. It is contained in "The Book of Common Worship," issued by the Presbyterian

Board of Publication, Philadelphia. For the purpose of presenting the different forms to the readers and users of this manual they are quoted in their proper places. Use of them, however, is by no means obligatory. They are offered by the compilers of "The Book of Common Prayer" only for their beauty, reverence, and orderliness, and for satisfying the tendency the compilers felt to be growing up in the church for an enrichment of the services. The church South also issues, through its Richmond publishing house, a somewhat similar, but not so complete, book of forms.

The usual form for the administration of the ordinance, where no set form of service is used, is as follows: The candidate appearing before the minister, who should have the font or basin ready with pure water, the minister should say some word of explanation of the ordinance of Baptism, and ask the candidate if he professes and believes in Christ. Then he should ask a blessing upon the ordinance, after which he should perform the rite, saying: "John [or Mary, or whatever the name may be], I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." During these words he should sprinkle or pour the water upon the candidate's face and forehead, concluding the ceremony with prayer.

The following is the service as contained in "The Book of Common Worship":

The Candidates *appearing before the Minister, he shall say,*

Hear the Words of the Institution of this holy Sacrament, as delivered by our Lord and Saviour to His disciples, before His ascension to the right hand of God:

"All power is given unto Me in heaven and

in earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Hence St. Peter, on the day of Pentecost, called upon the people, saying, "Repent, and be baptized, every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Doubt ye not, therefore, but earnestly believe, that He will number among His people *these* present *Persons,* truly repenting and coming unto Him by faith, and that this Baptism with water in His Name shall be unto *them* the sign and seal of the washing away of *their* sins, their engrafting into Christ, *their* regeneration by His Holy Spirit, and *their* engagement to be the Lord's.

The Minister shall then say to the Persons *to be baptized, and each one shall answer, as follows:*

Dearly beloved, who are come hither desiring to be baptized, you are now faithfully, for your part, in the presence of God and this congregation, to promise and answer to the following Questions.

Question. Do you receive and profess the Christian faith, and in this faith do you desire to be baptized?

Answer. I do.

Question. Do you confess your sins, and turn from them with godly sorrow, and put all your trust in the mercy of

God, which is in Christ Jesus; and do you promise in His strength to lead a sober, righteous, and godly life?

Answer. I do.

The Question here following is to be omitted at this point in case this Order of Baptism *is used in connection with that for the* Confirmation *of Baptismal Vows.*

Question. Now desiring to be received to the Lord's Supper, do you promise to make diligent use of the means of grace, submitting yourself to the lawful authority and guidance of the Church, and continuing in the peace and fellowship of the people of God?

Answer. I do.

Then the Minister shall say,

Let us pray.

We beseech Thee, O Lord, that it may please Thee to receive, and to sanctify with Thy Spirit, *these Persons* now to be baptized according to Thy Word; that *they* may obtain the fulness of Thy grace, and ever remain in the number of Thy faithful children; through Jesus Christ our Lord. *Amen.*

Then, all present reverently standing, the Person *to be baptized will kneel down, and the Minister, pronouncing* his *name, shall pour or sprinkle water upon* his *forehead, saying,*

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Minister shall say,

We receive *this Person* into the congregation of Christ's flock; in the confidence that *he* shall

never be ashamed to confess the faith of Christ crucified, and to continue Christ's faithful *soldier* and *servant* unto *his* life's end.

Here, if Persons who have been baptized in infancy are to be received to the Lord's Supper, they may be called to come forward; and the Minister, omitting the remainder of this Order, may proceed with the Order for the Confirmation of Baptismal Vows, the newly baptized persons still standing in their places before him.

Then the Minister (laying his hand, if such be his discretion, upon the head of every one in order kneeling before him) shall say,

Defend, O Lord, *this* Thy *Child* with Thy heavenly grace; that *he* may continue Thine forever; and daily increase in Thy Holy Spirit more and more, until *he* come unto Thy everlasting kingdom. *Amen.*

Let us pray.

Almighty God, our heavenly Father, we give Thee hearty thanks and praise that Thou hast not withheld Thy loving kindness from *these* Thy *servants,* but hast given *them* shelter within the covenant of Thy peace, and makest *them* to sit down at Thy Table. We entreat Thee of Thy great mercy to perfect in *them* the good work Thou hast begun; that *they,* being defended by Thy fatherly hand, and strengthened with power through Thy Spirit in the inward man, may be enabled to keep this covenant without spot, unrebukable, until the day of the appearing of our Lord Jesus Christ. *Amen.*

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.*

The Presbyterian church sees no reason why in-

fants should not be baptized, and, in common with the other churches that take the same view, encourage the practice. The basis for it is the same passage of Scripture that commends itself to kindred faiths: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

Parents are taught to bring their children to the church and have them baptized as early as they choose, and the form of administering the ordinance is very much the same as for those of riper years. The minister, in his opening remarks, calls attention to the fact that Christ blessed children and declared them part of the kingdom of heaven. He then exhorts the parents of the child to instruct it, as it grows in years, in the Word, and in the principles of religion and the church standards, after which he performs the rite, with the same words as in the administration of the ordinance to adults, first inquiring the child's name from its parents or sponsors.

The form for the baptism of infants, according to "The Book of Common Worship," is as follows:

After previous notice is given to the Minister, the Child to be baptized is to be presented to him by one or both the parents, whom the Minister shall address in this wise:

Dearly beloved, Almighty God, who has called us into His Church, has promised to be our God, and also the God and Father of our children; which covenant He renews in this Sacrament of Baptism, given to us and to our children, as a sign and seal of the washing away of our sins and our ingrafting into Christ. St. Paul assures us that the children of the faithful are to be numbered among the holy people of God. Our Sav-

iour also, in the Gospel, calls the children unto Him, and blesses them, saying: Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God.

Forasmuch as you desire and claim these blessings for your *Child,* you will now engage, on your part, to perform those things which God requires of you, that the good will and pleasure of your Heavenly Father may not be hidden from your *Child.*

Here the Minister shall address the following QUESTIONS *to the Parents; and the Parents, each of them, shall make answer:*

Question. Do you accept, for yourself and for your *Child,* the covenant of God, and therein consecrate your *Child* to Him?

Answer. I do.

Question. Do you promise to instruct your *Child* in the principles of our holy religion, as contained in the Scriptures, to pray with *him* and for *him,* and to bring *him* up in the nurture and admonition of the Lord?

Answer. I do.

Then the Minister shall say,

Grant, O Lord, to *these* Thy *servants* grace to perform the things which *they have* promised before Thee:

And sanctify with Thy Spirit *this Child* now to be baptized according to Thy Word; through Jesus Christ our Lord. *Amen.*

Then, all present reverently standing, the Minister shall say to the Parents,

What is the name of this Child?

Then the Minister (taking the Child in his arms, or leav-

ing it in the arms of the Parents), pronouncing the name of the Child, shall pour or sprinkle water upon it, saying,

N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Minister shall say,

Let us pray.

Most holy and merciful Father, we give Thee hearty thanks that Thou hast numbered us amongst Thy people, and dost also call our children unto Thee, marking them with this Sacrament, as a singular token and badge of Thy love. Wherefore, we beseech thee to confirm Thy favor more and more toward us, and to take into Thy tuition and defense *this Child,* whom we offer and present unto Thee with common supplications. Grant that *he* may know Thee *his* merciful Father, through Thy Holy Spirit working in *his heart,* and that *he* may not be ashamed to confess the faith of Christ crucified; but may continue His faithful soldier and servant, and so prevail against evil that in the end *he* may obtain the victory, and be exalted into the liberty of Thy kingdom; through Jesus Christ our Lord. *Amen.*

Then the Minister and People may say together the Lord's Prayer, *if the same is not said in the Service immediately preceding or following.*

The Lord's Prayer.

Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. *Amen.*

Then the Minister shall say,

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

When the child has arrived at years of discretion, and come to an understanding of religious things, The Presbyterian church admits it to full membership through a confirming rite. The pastor and the elders examine the child and decide whether it is of the proper understanding, and, if so, it is permitted to partake of communion. This brings us to a discussion of the ordinance of The Lord's Supper as administered in The Presbyterian church.

The Lord's Supper.

The faith regards the communion as a threefold office: as a communion of brethren, as a memorial of the death of Him who instituted it, and, chiefly, as receiving and partaking by faith of His body and blood, with all their benefits, to their spiritual nourishment and growth in grace. This feeding is wholly symbolic, as in the other Protestant denominations which entertain somewhat similar views.

The Lord's Supper is administered on Sunday mornings after the regular services, and may be celebrated as often as the pastors and the elders see fit. Some churches celebrate once a month, and others once a quarter, or three months. The table is open to all believers, their coming being regarded as their profession of faith. The table is spread upon the chancel or platform, or in the space between it and the first row of seats.

The minister always officiates, and is assisted by the elders, who distribute the elements to the congregation. They should know in advance which parts of the congregation they are to serve, in order to avoid confusion, and for the more reverent and

seemly conduct of the rite. The church's regulations do not lay down an absolute form, but the proper denominational authority, as in the cases of the other rites and forms, offers suggestions. Usually the following is the method pursued:

The congregation remains seated in the pews and the table is kept covered until the arrival of the hour for the observance. The use of one, few, or many trays and cups is regulated by the means or preference of the congregation. The time having arrived, the elders who are to aid go to the table and the pastor asks a blessing upon the bread and gives thanks for the wine, and breaks the former. In some churches it is the method for the minister and the elders to partake before serving the congregation; in others the reverse is the case. This must largely be a question of individual church custom.

Before handing the elements to the elders the pastor tells, in simple words, of the institution of the rite by Jesus. Then he gives them the plates, repeating Christ's words to His disciples. Thereupon they serve the congregation, each in his proper section, handing the tray to the communicant nearest the aisle in the first pew. After taking bread the communicant passes the plate to the next, who passes it to the next. Reaching the end of the pew the communicant there passes it to the person immediately behind, and it goes back from hand to hand to the elder, who gives it to the communicant in the next pew behind, and so on until all are served. The same method is pursued with the wine, and, after all are served, the minister makes a prayer of thanks or says The Lord's Prayer in unison with the congregation, a hymn is sung, and the congregation dismissed with the benediction.

For the ordinance "The Book of Common Wor-

ship" gives the following form, which like the others in the work is not obligatory upon the part of any church:

When the time is come for administration, the Minister shall say,

Dearly beloved, as we draw near to the Lord's Supper to celebrate the Holy Communion of the Body and Blood of Christ, we are gratefully to remember that our Lord instituted this Sacrament to be observed in His Church unto the end of the world: for the perpetual remembrance of the sacrifice of Himself in His death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and to be a bond and pledge of their union with Him and with each other as members of His mystical body.

Let us consider earnestly our great need of having our comfort and strength so renewed in this our earthly pilgrimage and warfare; and especially how necessary it is that we come unto the Lord's Table with knowledge, faith, repentance, love, and with hearts hungering and thirsting after Christ. Not unto those who live willingly in transgression and offenses, holding fellowship with hatred, malice, or impurity; nor unto those who cherish pride and self-righteousness in their hearts, trusting secretly in their own works and merits, are these benefits of Christ offered. But all that are truly sorry for their sins and would be delivered from the burden of them, all that humbly put their trust in Christ, and desire His grace that they may lead a holy life, are invited and encouraged in His Name to come to this Sacrament. Let us therefore so

come that we may find refreshing and rest unto our souls.

Then let the people stand up and sing

A Hymn.

If it be more convenient in any church, this Hymn may be omitted.

The Table, on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the Communicants orderly and gravely sitting around the Table (or in their seats before it) in the presence of the Minister, he shall say,

Beloved in the Lord, attend to the Words of the Institution of the Holy Supper of our Lord Jesus Christ, as they are delivered by the Apostle Paul: "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks, he brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

And now, in His Name, I take these elements

(*Here the Minister may lay his hand upon the plate and the cup*)

to be set apart by prayer and thanksgiving to the holy use for which He has appointed them.

Then the Minister shall say,

Let us pray.

If so desired, these Prayers *and* Thanksgivings *may be offered in the form following; the People reverently bowing down:*

O God, who by the blood of Thy dear Son hast

consecrated for us a new and a living way into the holiest of all; Cleanse our minds, we beseech Thee, by the inspiration of Thy Holy Spirit, that, drawing near unto Thee with a pure heart and undefiled conscience, we may receive these Thy gifts without sin, and worthily magnify Thy holy Name; through Jesus Christ our Lord. *Amen.*

Then the People, still bowing down, shall make these responses:

Minister. The Lord be with you.
People. *And with thy spirit.*
Minister. Lift up your hearts.
People. *We lift them up unto the Lord.*
Minister. Let us give thanks unto the Lord our God.
People. *It is meet and right so to do.*

Then the Minister, proceeding, shall say,

It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty and Eternal God, for all Thy bounties known and unknown; but chiefly are we bound to praise Thee that Thou hast ransomed us from eternal death, and given us the joyful hope of everlasting life through Jesus Christ Thy Son, whom Thou didst send into the world to suffer death upon the cross for our redemption. Thee, God the Father Everlasting: Thee, Only Begotten Son: Thee, Holy Spirit, the Comforter: Holy, Blessed and Glorious Trinity: we confess and praise with heart and mouth; saying, with angels and archangels, and all the company of Heaven,

Here let the People, still bowing down, join aloud, singing or saying,

Holy, Holy, Holy, Lord God of Hosts; Heav-

en and earth are full of the majesty of Thy glory. Hosanna in the highest. Blessed is He that cometh in the Name of the Lord. Hosanna in the highest.

Then the Minister shall proceed, saying,

Almighty God, the Father of our Lord Jesus Christ, whose once offering up of Himself, by Himself, upon the cross, once for all, we commemorate before Thee; We beseech Thee to accept this our spiritual oblation of all possible praise for the same. And here we offer and present, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice, acceptable unto Thee through Jesus Christ Thy Son:

And we most humbly beseech Thee, Father of of all mercies and God of all comfort, to vouchsafe Thy gracious presence, and the effectual working of Thy Spirit in us, and so to sanctify these elements both of Bread and Wine, and to bless Thine own Ordinance; that we may receive by faith Christ crucified for us, and so feed upon Him, that he may be one with us and we with Him; that He may live in us, and we in Him who hath loved us, and given Himself for us:

Even Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be praise and power, might, majesty, and dominion, both now and evermore. *Amen.*

The Bread and Wine being thus set apart by Prayer and Thanksgiving, the Minister is to take the Bread, and break it, in view of the People, saying,

Our Lord Jesus Christ, on the same night in which He was betrayed, having taken Bread, and blessed and broken it, gave it to His disciples; as I, ministering in His Name, give this Bread

unto you; saying, Take, eat: this is My Body, which is broken for you; this do in remembrance of Me.

Then the Minister, who is also himself to communicate, is to give the Bread to the Elders to be distributed.
After having given the Bread, he shall take the Cup and say,

After the same manner our Saviour also took the Cup; and having given thanks, as hath been done in His Name, He gave it to His disciples, saying, This Cup is the New Testament in My Blood, which is shed for many for the remission of sins: drink ye all of it.

Then the Minister, who is also to partake of the Cup, shall give it to the Elders to be administered.
After all have communicated, the Minister shall say,

Let us pray.

Almighty and ever-living God, we most heartily thank Thee for Thy rich mercy and invaluable goodness, vouchsafed to us in this sacred Communion, wherein we have assurance that we are very members of the mystical body of Thy Son, and heirs through hope of Thine everlasting kingdom. And, as we have been made partakers of Christ, so enable us to hold fast that which we have received, that no man may take our crown. Help us, we beseech Thee, to bear about with us continually the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal body; and grant that we may remain alway in the holy fellowship of all faithful people, with whom in the unity of the Spirit, we now make our intercessions unto Thee:

O Lord, save Thy people and bless Thine inheritance: feed them also, and lift them up forever. Remember, O Lord, Thy congregation, which Thou hast purchased of old; pour out Thy

Spirit as floods upon the dry ground, and refresh Thy waiting heritage. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. Show Thy mercy also unto them that are afar off, and gather all the lost sheep into Thy fold; for the sake of Jesus Christ our Lord. *Amen.*

Most merciful God, we bless Thy holy Name for all Thy servants who have kept the faith, and, having accomplished their warfare, are at rest with Thee. We pray Thee to enable us so to follow their good example, that we with them may finally be partakers of Thy heavenly kingdom, and, at the glorious appearing of our Saviour Jesus Christ, may behold Him with unveiled face, being changed into His likeness; when He shall present us, with all His Church, faultless before the presence of His glory with exceeding joy. Hear us, O heavenly Father, for His sake: to whom, with Thee and the Holy Ghost, be glory for ever and ever. *Amen.*

Then the People shall rise and sing

A Hymn.

Then, the People reverently bowing down, the Minister shall pronounce

The Benediction.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

After the Benediction it is fitting that the Communicants remain in silent prayer, beseeching God that none may leave His Table without a blessing.

Presbyterian Forms of Discipline.

Discipline in The Presbyterian church is based upon organic church law, from which, when matters reach a point where it is to be administered, may not be departed from, either by the session, presbytery, synod, or assembly. Nothing can be the object of process, however, that cannot be proved contrary to the Scriptures, or to the regulations, practices, and doctrines of the church.

In matters involving minor breaches of conduct or discipline it is the custom of most churches to admonish the offender privately in a brotherly or fatherly sort of way. This is done either by one of the elders or by the pastor, and is usually effective. And, on the same principle, disputes between members are not permitted to reach a church tribunal until efforts have been made to settle the differences amicably, by conference between the parties.

Persons may make charges against other persons, and church bodies themselves may institute proceedings, in which case the prosecutor is the whole church. Otherwise some one must be found to sustain the charges and act as prosecutor. The church sessions try members, but only the presbyteries sit in judgment upon ministers. All charges must be made in writing. The accused must be notified of the charges and given a copy of them. He or she may be represented by counsel and both sides have the right to call witnesses and to examine and cross-examine them; but no person other than a minister or elder of the faith may be permitted to act as counsel. A verdict is reached by a majority vote. Punishment in the shape of rebuke, admonition, suspension, or exclusion may be meted out.

In the case of ministers or elders the trial is before the presbytery or a commission named by it. It follows practically the same course of procedure as the trial of a member. In both instances, appeal may be taken to higher tribunals, even as far as the General Assembly.

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PART II.

THE RIGHT WAY TO DO CHURCH WORK

Let all things be done decently and in order.

—1 Corinthians xiv. 40.

HOW TO CONDUCT MEETINGS

Need for Information.

MANY occasions arise in the course of church work for something definite in the way of a guide for the proper conduct of certain meetings in which the congregation takes the chief part, or, at least, such a part as to require special training or special knowledge. Many persons have not had the chance to observe how they should take the part expected of them by seeing others do it, while still others follow rules of their own and often cause considerable confusion, because their methods are not like those of the persons who are working with them. Still others desire to know the methods that are in use in large and active churches, so that they may pattern after the ways that have proved good and successful.

The object of this section of THE CHURCHMEMBER'S GUIDE is to aid all three of these classes. The writer has endeavored to find the best and most approved methods, and to this end has consulted a large number of authorities on the subjects treated. Pretty nearly every pastor or church worker employs individual methods different from those of some other pastor and church worker; and, in many instances, there are disagreements on points that are really of great importance. It has been the aim to smooth away these rough places and to provide forms that are acceptable to almost all who read them, and to give methods that are practical.

With reference to the helpful hints and suggestions that are contained in the different parts of the section, it has been the aim to offer such advice as will bring out the best work of everybody. The duty of the Christian and member of church is to be at work constantly. He or she cannot afford to remain idle. There is always something to be done. The pastor does not feel that he should be constantly reminding his people of their duty; for he cannot help but feel that, under such circumstances, his congregation would begin to think that he wanted them to do all of the work.

But there are a thousand and one ways in which the churchmember can and should help the pastor. The work for the Master is its own reward. After the good churchmember has done some labor in the vineyard he or she will feel the joy of doing it, and will want to do more. Study of the following pages will show how this work can best be done, particularly when the churchmember is called upon by the pastor to help in the doing of it.

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HOW TO HOLD PRAYER MEETINGS

Importance and Purpose.

The importance of the prayer meeting in the church, no matter what its denomination, cannot be overestimated. Not only is it the place where the Christian gets help and strength for the daily battle against evil, but it is the place where he gives strength to others; where he goes to school to learn how to be a better follower of Christ; where he studies the Word, and gets and gives practical, everyday applications of it; where there is informal praise and song; where he can join in the prayers that tell of his fellow-churchmember's hopes, aspirations, needs, and desires, asking God to give grace, or strength, or aid. And more than all these, it is the place where he goes to help in the conversion of relative, friend, or stranger; where he sees the power of the Holy Spirit made manifest in the heart of some person who has just been touched by it.

It is a great institution, this prayer meeting, and all Christians, of all denominations, should foster it and make it one of the features of their church life. Good and big prayer meetings make good and big churches, and good and big churches make good and big Christians. Churches that make their prayer meetings live, interesting, consecrated, and earnest soon find all the life and work of the congregation full of power, the membership of the church developed and increased, many sinners con-

verted, the fellowship of the church stronger and more fraternal, and the mission spirit of the people on a better basis. Invariably, a church and its spiritual condition can be judged by the kind of prayer meetings it holds. Coldness, dullness, and lifelessness in the one are sure signs of the same conditions in the other.

Some Foundation Methods.

At the very bottom of the prayer meeting idea is the fact that the gathering is the chief one at which the general membership of the church can get together on a common basis, and show what they are doing as followers of Christ, and to pray earnestly that they may do more. It never was intended as a place where the pastor or the leader should expound church doctrine at great length or preach a sermon. That is the work intended for the Lord's Day, and the prayer meeting never should be used for it.

The prayer meeting is the place where the ordinary member of the church should do the talking and the praying, and where the trials and duties of the Christian's life, from the churchmember's point of view, should be discussed; where they should get mutual stimulus, and, by their thoughts, words, and example, lead sinners to Christ. In so far as possible, the minister should sink his identity as pastor and shepherd, and be just a plain follower of the Master, like the humblest member of his flock. Everybody should be welcome to join in the meeting, and be taught that it is their duty so to join. The social spirit should not be neglected, either; for here, if anywhere, everybody should know each other. The singing should be more truly congregational than at the regular service, and the work of soul-saving more personal in its character.

Conducting prayer meetings is a serious task; but it brings out all the earnestness, spirituality, consecration, and tact that a minister or his flock possesses. It is almost impossible to write down a set of hard and fast rules, however good, for the making of a "rousing" meeting; but a number of helpful hints and suggestions readily can be given. The exercise of thought, patience, and that excellent quality known as "good gumption," will do the rest without much difficulty.

Helps and Hints.

The prayer meeting is a prayer meeting first, last, and all the time. Don't make it a time for a sermon, a popular lecture, or a Bible class. These things have a proper time and place—which is not the prayer meeting. See to it that besides the opening and closing prayer there are three or four others. See to it that the comments on the lesson or the topic for the meeting are referred to in the prayers, that the requests of the members of the meeting, or their burdens, or hopes, or trials are brought before God. Ask the people for sentence prayers, embodying one thought or one petition, or ask the pastor to do it.

All the membership of the church or those at the meeting should take part in it. Don't have it said of your prayer meetings that one or two or three members do all the talking; or, if you are the minister, that you do it all yourself. Try to have everybody do a little of the work. Of course, there will be some that will do the bulk of it; but all should help. Search your daily life for material for comment. Practical application of Scripture and practice is more helpful than speculative talk about such things. If you are pastor look out for the man or the woman who always comes but who never says anything. Find out his or her talent,

and get it to work. Give the backward a task in the meeting, even if it is only to read a verse of Scripture. Soon they will have sufficient self-confidence to pray publicly and to testify.

Choose your subjects well. Don't get into a rut with your prayer meeting talks, and have them alike week after week. Try to get helpful topics, that will aid in bringing the sinner to Christ as well as strengthen the brethren and the sisters. Never forget that in every topic there should be something for each, and whenever you talk don't forget that there may be some unconverted person listening who may accept Christ through what you say. Let the subjects be chosen at least a month in advance. If you are the pastor it will not hurt you to know what you are to speak about a month hence. Or, if you are the leader and only a plain member of the congregation, you can be preparing what you are to say. It is a good thing to have a church bulletin-board and have it put up somewhere in plain sight of every person who goes in and out the church. The prayer meeting topics should be posted on it, along with other church notices. This will be found to be a large help in many ways. The prayer meeting topics and leaders should be announced to the congregation at both Sunday services, also.

Make what you say brief and to the point. Don't talk too much, no matter whether you are the pastor, or the leader, or just one of the people, commenting and giving testimony. If you are the pastor remember that you are not present to preach a sermon, but simply to give direction to the meeting. Let the others comment, and try to bring comment out from them. If you are the leader outline the topic and don't talk more than ten minutes. Leave

something for and to the others. If you are simply taking part, remember that others may wish to say something, too.

Be careful of the music. Don't make the meeting a song service; but, nevertheless, intersperse plenty of good, familiar hymns. Don't have the meeting drag because the people do not know the words or the tune. Let the music be bright and devotional. Sing the hymns with the revival spirit in them so far as you can put it there. Get everybody to sing. But don't sing just to fill up an awkward gap. If you are the pastor or the leader say something yourself at such a crisis, or call upon some one else to do so. The places to put songs will come naturally after the meeting gets into swing.

Make people feel at home. Don't let the meetings get cold or unlovely. The best Christian is not the one that goes around with silent tread and long face. Indeed, the true Christian life makes men and women bright, and happy and cheerful. Let such a spirit as this show in the prayer meeting. Make everybody welcome, and have them feel that in coming to the meeting they are coming to their church home. Have a word with your neighbor after the meeting. And do not forget the strangers. Of course you are glad to see them; why not tell them so? A little sociability is a good thing in a church. If you are the pastor, try to shake hands with every one present. Stand at the door and do it as the folks pass out.

Make the prayer meeting a matter of private prayer and study. If you are the minister or the leader ask God to aid you in the conduct of the meeting. You ask Him for other things that are far less important; why not take this to Him as

well? Pray for strength and guidance; pray for the voice of the Spirit; pray for patience and tact; above all, pray for God's blessing upon the meeting, no matter whether you are taking part in it or not. Study the topic carefully. Not only will study aid you personally, but you may find in it something that touches your own life, or that of some near and dear relative or friend; for you can help others as well as yourself.

Be punctual in opening and closing. Here is a most important point. If your prayer meetings are late one way or the other remedy it at once. The value of punctuality is to be found in religious things as well as in the things of ordinary life. If necessary, have another meeting immediately after the first one; but close up the one and let those who wish to do so go home. If possible do not permit the meeting to run beyond an hour or an hour and fifteen minutes. Too-lengthy meetings often spoil the effect of much good work.

Always try to make conversions. If you are the pastor there is no need to tell you this. But if you are only the leader you may not have so thoroughly ingrained into you the idea of bringing souls to Christ; and, therefore, the advice may not be amiss. Never forget that to be a real Christian you must try to save other souls besides your own. Until you come to recognize this fact you are losing at least half your worth as a Christian, and doing only half of your duty. Christ's command was to preach the gospel to all men; and that command was addressed to you, as well as to the ministry. Personal work is one of the brightest jewels in the Christian crown, and one of the most joyful and satisfying labors. Always wind up the meeting with an earnest plea to the sinner to come to Christ.

Ask him or her to come forward, to stand up, to make a profession. Find out if there are any in the audience that want the prayers of the congregation that they may find Christ. Find out if there are any that want spiritual advice or help. Get their names yourself, if you can, and take them to the pastor on the chance that he has not been able to get them. Don't let them get away without seeing him, if it be only for a minute. That person represents a soul to be saved; get after it as you would to throw a plank or a rope to a drowning man.

Do some of the work yourself. Don't expect the pastor to do it all. Most pastors will appreciate the help of their people, and most of them are willing to have the prayer meetings led by laymen sometimes. It does him good and it will do you good. If he isn't present remember him in the prayers. Be careful in the choice of lay leaders, if you are on the committee for that purpose. Let the men you ask to do things be fitted for the work, so far as is possible in a layman, and give them plenty of time to prepare. Help have the hymn books distributed and the Bibles handy for reference, if the church is well-stocked with them. Incidentally, this is a fine work to break in the young people.

Don't criticise. One of the greatest hindrances to successful meetings is the manner in which many persons criticise others when they lead, or pray, or speak. Avoid it. Remember the words of Scripture: "Judge not." They are very applicable in this instance, for the one you criticise may have just as good (or better) cause to criticise you.

Prayer Meeting Topics.

It is difficult to put together a good list of prayer meeting topics. The pastor or the committee in charge of this work often is greatly at loss about it. The following

list is offered for consideration. Perusal of it may suggest other topics and texts, or lead to such thoughts as will suggest them.

Personal work—James i. 22.
Individual responsibility—John xxi. 20-24.
Don't get discouraged—1 Kings xix. 1-18.
The way to pray—James v. 15-18.
Saying a word for Christ—Acts iv. 13-21.
Get a firm footing—Col. ii. 6, 7.
Helps to conversion—Acts viii. 35-37.
The Christian example—Romans xii. 9-21.
Armor of proof—Eph. vi. 10-18.
Being a Christian in business—Neh. v. 1-13.
Things to think about—Phil. iv. 8.
What Christ gives you—Ps. ciii. 2.
Things we know—1 John v. 10-15.
Excuses—Exodus iv. 10-12.
Looking backward—Ps. cxlv. 1-21.
Promise and proof—Heb. vi. 9-20.
Crosses and bearing them—Matt. x. 37-39.
Riches and poverty—2 Cor. viii. 9.
Something you can do—1 Thes. v. 14, 15.
Things that hurt—Titus iii. 9.
For what?—1 Peter ii. 9.
Big things in little—Prov. vi. 14-19.
How near are we to God?—Prov. xv. 29.
Which is our path?—Prov. iv. 14-19.
Whom God chooses—1 Cor. i. 26-29.
Besting Satan—2 Cor. ii. 10, 11.
For our brothers—Phil. i. 9-11.
Worthy or worthless?—James i. 26.
A Christian's last words—2 Tim. iv. 6-9.
An enemy to fight—1 Peter v. 8.
Thanksgiving—Luke xvii. 12-18.
Wealth that is good—1 Tim. vi. 17-19.
Bearing the burden—Gal. vi. 2, 5.
The good Christian witness—Phil. i. 14.

With a careful use of the above in connection with the references in your Bible the list can be expanded into one five times its size, and each topic doubtless will suggest others to the careful Bible student. For series talks the following are suggested:

The Christian:
- Character.
- Rejoicing.
- Conversation.
- Example.
- Courage.

Certainties:
- Forgiveness of Sins.
- God's Promises.
- God's Judgments.

Belief or Unbelief:
- Unbelief's Folly.
- What the Word Says of Unbelief.
- Promises to Unbelievers.
- Promises to Believers.
- Duties of Believers.
- Blessings for Believers.
- Do You Believe?
- Will You Believe?

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HOW TO CONDUCT EXPERIENCE MEETINGS

Importance and Purpose.

The experience meeting must not be mistaken for the prayer meeting. The one is totally different from the other. The experience meeting is especially intended for the Christian and the church worker. While it does not do harm for the person outside of the fold of Christ to be present, since there he or she may hear and see things that are likely to result in conversion; nevertheless, the experience meeting, first and foremost, is for the personal benefit of the Christian. There should be the place where fellow-workers for Christ gather to get inspiration from each other for the advancement of the cause; for keeping themselves right with God by telling one to the other their faults and frailties, drawing lessons from them, and endeavoring to prevent them from pulling the Christian down from his or her high estate.

In the sixteenth verse of the 116th Psalm, David says: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Here is the true spirit of the experience meeting. "All ye that fear God" unquestionably means the believer, and thus David wants all who believe to come and hear what God has done for him. None, really, can comprehend what this means, but the man or the woman that has accepted Christ. God has done so much for such persons that they must needs tell it. And what God has done for one Christian He

has done likewise for some other one. Thus are testimonies exchanged.

No one ever told a good experience that the telling did not help some fellow-Christian. It may have confirmed and strengthened one, or it may have dispelled the doubts of another that for the moment may have been wavering. John Wesley told often of the hour that he considered the time of his conversion, although at the time it arrived he was a regularly ordained minister. He said: "I felt my heart strangely warmed." Paul also often related the wonderful conversion that was his.

Besides, the experience meeting makes religion a personal matter. It is not necessary always to relate the facts regarding the time that you accepted Christ, for there are a thousand-and-one things that crop up in daily life which can be made the subject of testimony. These practical lessons in Christian living and doing are the things that make religion so beautifully personal. We can see what others do and how they do it; we can imitate their good examples; we can shun the pitfalls they discovered barely in time to escape them. Such testimonies set the churchmember to thinking of the relationship of his own soul toward God, and he can speak out to his fellow-members without egotism, since among them he is in the bosom of his Christian family. And he can obey the apostle's injunction: "Examine yourselves whether ye be in the faith."

The experience meeting should be the place where, in particular, the Christian should pray with his fellow-Christians for the correction of each other's faults. It is idle to say that we do not have them; it is the attitude of the modern Pharisee as well. James said: "Confess your faults one to another, and pray one for another, that ye may be healed."

The prayer of a righteous man or woman avails much. All those that participate get help from it.

Helps and Hints.

The experience meeting rightfully should be under the charge of the pastor. All the membership of the church should be invited to attend it, and the pastor should see to it that every one of his flock attends at least four times a year. The meetings are of too serious a character to be held weekly and it would be better to have them but once a month, and on a date apart from the regular weekly prayer meeting. If any incident happen in the life of the member that he or she would like the other members to know, and the experience meeting is too far in the future, it can be told in the prayer meeting.

The meeting should be opened with the singing of a devotional hymn, expressive of Christian love and fellowship, or telling of God's goodness to His people. The minister then should offer a prayer, thanking God for His mercies, especially in preserving those present in life and in the faith, and for the gift of salvation through the Redeemer. After this a second hymn may be sung, at the discretion of the minister. The meeting then should begin its actual work. It is always in order, at this stage, for the minister to make a few remarks, relating some personal experience that has come to his notice in his pastoral work or in his contact with the world; or, he may deliver a short talk on the purpose of the meeting and the good that comes from it.

After this the meeting should be thrown open to general testimony from any or all present. After each experience the pastor may wisely make such comment as may occur to him from it, thanking the person who has spoken, and calling attention to the

lessons to be derived, and winding up with the request that some one else testify. At such points as he may deem best he should offer prayer, or ask some one else to do so, keeping in mind the nature of the experiences and making proper petition for such as have asked for prayers. Or, if he sees fit, he may ask the meeting to join him in silent prayer, so that each person present can bring a personal petition to God.

It is wise to follow prayer with a devotional hymn, after the singing of which the hearing of testimony can be resumed. The pastor should endeavor, so far as possible, to draw out the willing experiences of all those present, asking all to manifest, in some way or other, by a sentence testimony or the reading of a verse of Scripture, the thought, desire, or lesson that is nearest their heart.

The meeting should not be permitted to last more than an hour and fifteen minutes, unless for some special reason. After the testimonies are ended and the hour for closing draws near, the pastor should ask if there are any persons present who wish to request the prayers of the congregation for themselves or for others. Careful note should be made of such requests, and the pastor, when making his closing prayer, should not fail to mention them in it. The meeting should conclude with the singing of one or the other of the "Doxologies."

Things Not to Do.

Before closing this topic it may be advisable to set down a few "don'ts" to those who participate in experience meetings. By observing them carefully much will be avoided that tends to lower the tone of the meeting and to bring about a desire on the part of the congregation to stay away. They are:

Don't repeat, time and again, the same testimony.

There are whole hosts of things in your daily life that will show you new sides and phases of the Christian faith and give you new thought for testimony.

Don't tell always about your own conversion. It is a matter of joy to you, of course, but surely God has done something else for you since then, or you have seen Him do something for some one else.

Don't talk too long or use words that you do not quite understand. Be simple and plain in your language. It will carry greater weight and be a greater help to those who hear it.

Don't always take a hopeless view of things. God is merciful as well as just. Do the best you can and pray for strength to do still better. You will find that your experiences will be more hopeful and joyous, and you will see the same things in those who are around you.

Don't feel scared when the minister calls upon you for testimony. The persons around you are your brothers and sisters in Christ. Your testimony will help them as well as help you.

Don't criticise. Be sympathetic and kind. The Golden Rule always should be remembered. It is just as applicable at an experience meeting as it is at a horse-trade, or selling your crop, or doing business, or living alongside your neighbor.

Don't talk for the sake of saying something. No stretch of the imagination can call such talks experiences or testimonies. Remember what is said in the Bible about people who are fond of front seats in the synagogues and what Christ thought of such folks.

Don't exaggerate your testimony. This is only a form of lying and there is no place in the kingdom of heaven for the liar, especially the liar who

lies about religious things. Surely you can make your testimony sufficiently forcible without going beyond the facts.

Don't think the world is going to be bad all the time. Some people get into the habit of making long talks in experience meetings about the badness they have seen and say they do not know what is going to become of the world. Mankind is growing better, not worse. Just think what a terrible thing it would be if this were not true, and just think what a terrible failure God's plan for the redemption of the world through His Son would be, too. But God isn't failing, nor is He going to fail. History shows us that men are very, very much better than they were at the time when Christ died.

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HOW TO CONDUCT WATCH MEETINGS

Importance and Purpose.

THE idea of the watch, or midnight, meeting is a very old one. Away back in the past, in the early days of the Church, it was the custom for many Christian congregations to meet at night only. The reasons for this were purely those of policy. At the time the custom originated, all the followers of Christ were suffering bitter and bloody persecution at the hands of the pagan Roman emperors, who were trying to stamp out the worship of the true God. There often were meetings during the day in private houses, but they necessarily were small. For the meetings whereat many could hear the preaching and join in the worship recourse was had to waste and desolate places outside the cities. These meetings took place at night. As a result, there grew up a habit of observing certain particular occasions, notably that of the day on which the Saviour died—Friday, which for many years was regularly commemorated as often as the day came around.

As the years went on and the Church spread, it became the habit to hold what was known as "vigils" on the eve of some important day in the Christian year. At these vigils, or watches, there were prayers, devotional hymns, and short discourses or meditations. These occasions were chiefly on the eve or the night of days sacred to saints and martyrs, the eve of Good Friday, Easter, Christmas, and one or

two other events. The Roman Catholic church, with its monks and hermit priests, carried these occasions to great excess, but one of them survived when the others were abandoned by the Protestants, and has continued to be observed to this day.

This one time is New Year's Eve, when good and devout Christians assemble in the last minutes of the old year, watch it go out, and witness the birth of the new one. It is a most solemn hour. The Christian, during it, can look back upon the things of the dying year, give thanks for the blessings that God has given him, think with contrition of the errors he or she has committed, pray for strength and guidance in the year that is to come, and, when the moment arrives when that year is born, give praise to God for it and for His manifold mercies to mankind, praying for a higher degree of the Christian life during it.

In more ways than one the watch meeting is typical of the Christian life. Like the old year that dies and the new one that is born, so has the Old Adam in the Christian died and the New Adam been born at the time of his or her conversion. In the old life, as in the old year, there was sorrow; the new one brings new life and new joy.

Helps and Hints. Every member that can possibly do so should attend the watch meeting. The custom is a most beautiful one, and the service is one full of deep religious feeling. During it there are many opportunities for the touching of some sinner's heart. The pastor and the membership should make earnest preparation for it, particularly if, as in some churches, the latter take part.

The pastor should preside, if it be possible. If not let one of the elders or one of the deacons—a person in whom the pastor has confidence—take

charge. The meeting should be called for half past eleven o'clock. If the church has a bell some person should be told off to ring it exactly at the midnight hour.

The time for opening having arrived, the meeting should be begun by a hymn, such as "Another year is dawning." This should be followed by a prayer by the minister, elder, or deacon who is presiding. He then should talk for about ten minutes, using some such theme as 2 Tim. iv. 5; 1 Thes. v. 6; 1 Cor. xvi. 13; Matt. xxiv. 42; or Rev. iii. 3. In the latter part of his talk he should refer to the solemnity of the occasion and the fact that all good Christians should seize the time to give thanks to God for His mercies, and to determine to show forth those thanks in the coming year by living closer to the Master.

Five minutes before the hour of midnight the congregation should begin a season of silent prayer, waiting for the bell to ring forth the beginning of the new year. As soon as the bell has ceased ringing the congregation should sing a spirited hymn, such as "Break, new-born year," or "O God, our help in ages past." This done, the minister or leader should call for minute or sentence expressions of thanksgiving from the people, or petitions of prayer for grace or blessings. These should not last more than fifteen minutes, after which there should be a closing prayer and a dismissal hymn, preferably some familiar and joyous old song that every person knows.

The writer desires to put special stress upon the conduct of the meeting after the hour of midnight has been sounded. The securing of minute or sentence expressions of gratitude to God for blessings in the past year, and minute or sentence resolutions

or prayers is most important. Thus the members of the congregation place themselves on record as thankful to the Father for His mercies and show forth their desire to live a life in the future setting out before the world their gratitude. The effect upon the unconverted of this sort of testimony is invaluable. The minister or the leader must not forget that at the watch meeting, as well as in any other meeting, there should be an earnest effort made to save souls. We never can tell, when a meeting is begun, whether or not some one is to be led to Christ before it is over. If the conversion does not come then it may at some not far distant time. The Christian's motto should be: "Sow the seed all the time."

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HOW TO CONDUCT RALLY MEETINGS

Importance and Purpose.

THERE come times in the history of every church when it is necessary for the congregation to make extraordinary efforts to raise money. Churches contract debts just the same as people do. And like people, again, they often find their pocketbooks in sad need of replenishing after the debts have been paid, or short of the money to meet them, in the first place.

The making of debts is not always the fault of the church, or bad management on the part of those who are handling the church's business affairs. Furnaces may suddenly need repairs, something may go wrong with the organ, the roof may develop an unexpected leak, or any one of a number of unforeseen calls for money may arise. Through bad business times, or the failure of crops, or the death of stock from disease, the congregation may find itself unable to keep up its full support of the church. Or, it may want to pay off the small balance of that mortgage which has been hanging over its house of worship.

For the purpose of attending to these financial troubles in the right way the rally meeting was devised. It is a most important thing. It brings out the true spirit of Christian giving, in that it calls upon one follower of Christ to come to the aid of his fellow. The whole Church should be bound together by such ties, and it is the duty of one Chris-

tian to help another in so far as he or she is able. When the Christian gives it should be with the thought in his heart that he is only giving back to God some of that with which God has blessed him, so that God may give it to some one else and bless them in turn.

The rally meeting originally was planned for the raising of money, although it has been utilized by some ministers and congregations for the purpose of reviving the spiritual life of the church. This is an erroneous idea of it. For injecting new life into a church and waking it up to a sense of its responsibilities there is an entirely different method, which has nothing whatever to do with the rally meeting and the methods pursued for it.

Helps and Hints.

The successful rally meeting needs careful planning and equally careful execution. Unless the plans that are made are good ones and are carried out in the proper manner no other meeting can be quite so great a failure.

When it is decided to hold the rally meeting the date for it should be set at least sixty days in the future. This period is none too long to perfect all the plans, to devise methods and carry them out, and to give the meeting the wide publicity so necessary to its success.

The proper officers of the church, or the church's business meeting, having once settled the purpose to hold the meeting, should make the announcement of it to the congregation, and then should appoint a committee to take entire charge of it. The chairman of this committee should be the pastor, and the church treasurer should be the treasurer of it. Among its members should be the most active of the church membership and the persons upon whom the pastor can depend for good hard work.

The pastor should appoint from the main committee three or four sub-committees—one, composed of good talkers and persons pretty well known in the community, to go around among the people of the neighboring churches and advertise to them the fact that the meeting is to be held, and when, and to act generally as publicity agents; another to devise plans for the rally; another to attend to the church arrangements for the day of the meeting; and, if there is to be a little supper or refreshment for those who come, another to attend to the providing and serving of the eatables. It is very wise to appoint some of the most active of the wives, mothers, and daughters of the congregation to these committees, for at such affairs their services are usually of high value.

These committees should get to work immediately after appointment, hold meetings regularly, and report to the main committee, so that at all times the pastor and his helpers can know just exactly what is being done and what is going on. The publicity committee should talk up the rally on all sides and not relax their work until the meeting is over. The committee on plans should create, so far as they can, novel means for the raising of funds; and the committee on church arrangement should plan to carry them out. The work of the refreshment committee is quite well known to every woman member of the church.

There are countless ways for the plans committee to act. The following are a few of them:

Divide the membership of the church into men and women and let each occupy a side of the church on rally day, with two long or a number of small tables at which certain ones can sit to receive money while the others get the visitors to give it, with

keen rivalry between the sexes to see which will secure the most.

Divide the church membership into married and single folks and follow the same methods.

Form classes or special tables named after persons famous in the denominational history, famous missionaries, noted bishops or ministers, or places famous in Scripture.

Divide the membership into twelve equal parts or tables, naming each after one of the months of the year, and let the tables be decorated in accordance, with representations of ice and snow for the winter months; corn, cotton, fruit or vegetables, for harvest; green things for spring; and autumn leaves, etc., for the fall.

Divide the membership into a number of classes or tables representing the different nations, and have the attendants decorate them with flags or other national emblems, in accordance with the idea.

Give each member of the congregation note-books, punch-cards, or papers ruled off into bricks and have them canvass for money on the basis of five, ten, or twenty-five cent pledges, punches, or bricks, seeing which can bring in the largest number of paid pledges, punches, or bricks.

Each table should elect its treasurer, who should be accountable to the treasurer of the main committee, and the working force of the tables should be so divided that one part can be at work soliciting while the other is resting or in attendance on the table. Everybody should endeavor to get as much money as possible by having their friends pledge themselves to their support or the support of their table. If a visitor gives a dollar it is not necessary to give it to one person or to one table, however. It can be divided into two, four, five, or ten parts.

The children of the Sunday-school can be utilized to advantage in this way also, with books, punch-cards, and bricks, one class making an effort to outstrip the other in the amount of money raised.

Everything should be ready bright and early on rally day at the church, and it should be open from 10 A.M. until 10 P.M., with attendants present. There should be a devotional service in the morning, and, in the afternoon, a neighboring minister should speak or preach. It is by no means a bad idea to have some of the best of the singers of the congregation (and to invite a few from others) to render sacred songs and hymns at various intervals while the rally is in progress. Finally, the attempt should be made to make the rally just as interesting and novel as possible, and to make everybody feel at home. Care should be taken that all who give should receive sincere and heartily-expressed thanks, and before the rally closes the pastor should deliver a little talk to the visitors along this line.

Before closing this chapter it may not be amiss to set down a few "don'ts" which churchmembers should bear in mind with regard to the holding of rally meetings. They are offered to the reader with the earnest recommendation that they be observed:

Don't hold too many rally meetings. Once in a while it is well enough to ask the friends of the church and the members of sister churches to aid in some good and needed work, but the church that gets into the habit of asking other churches to pay its debts is in an exceedingly bad way and had better close its doors for the spirit of true Christianity is not in it. In the first place, such a church is not honest; in the second it is not doing business right.

Don't expect too much from your friends. In other words, do not expect that they are going to

contribute all of the money that you need. If you do you will get into the custom of expecting them to do it all the time, which will bring about a condition advised against in the "don't" just above.

Don't be mean yourself. This has a double effect. The first is: don't depend entirely on outsiders to give all the money at a rally meeting. Make an extra effort to give some personally. The second is: don't refuse to give to the other church when it holds a rally meeting. It helped you once; therefore you, in turn, should give aid when you are asked.

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HOW TO CONDUCT LOVE FEASTS

Importance and Purpose.

THE love feast, as observed by the members of the Methodist denomination, is a modernized form of a very ancient institution. In the first days of the early Church, Christians were wont to assemble to talk about religious things, and to meet one another in love, friendship, and kindness. These meetings were not particularly times of worship, but rather times for the social intercourse of a family in God. During them, as was natural with peoples so given to hospitality as were the Jews and Gentiles of that age, refreshments were served.

From this type of meeting there grew up a custom of holding at certain times feasts at which neighboring Christians gathered in love and fellowship, and for spiritual stimulus. So far as can be conjectured, the feast was largely in memorial of that last meal at which Christ gave to his disciples the ordinance now observed as The Lord's Supper, although without its present significance. The early Christians, after the feast, seem to have observed the sacrament in its true form, and from this fact is inferred that the feast that preceded it was in imitation and memory of the supper that preceded the institution of the ordinance.

These feasts were called *agapæ*, from a Greek word indicating the love that characterized them. For a long time they were looked upon as most excellent things, since they brought Christians together

in brotherly love and spiritual fellowship, promoting the cause, leading to conversions, and strengthening all those that attended by setting forth the ideas of the equality of all believers, and their fraternity as members of God's family. But gradually abuses set in. The feasts, once feasts only in the name, since great frugality and temperance in eating and drinking were observed, were turned into unseemly banquets. Paul noticed these abuses and complained of them, as also did Jude, and finally the councils of the Church abolished them.

Mr. Wesley, in preparing ways for his followers to keep themselves in love, faith, and charity, revived for his Methodist bands and classes this ancient institution, the love feast, and ever since it has been one of the usages peculiar to Methodism. The love feast is held, in many of the churches, once every three months, and in others as often as the minister may see fit. Methodist pastors give evidence that they are excellent things for the promotion of love and a higher degree of spirituality in the congregation. They are also held prior to the opening of many of the conferences of the church. While "Discipline," the code of laws of the Methodists, states that they are to be held behind closed doors it does not mean that only Methodists are to be admitted to them, as it also distinctly says that "other serious persons" may take part.

Form for Love Feasts.

The minister or pastor should preside, or, in his absence, a presiding elder or some other minister or pastor. A table should be laid on the chancel or in the space between it and the first row of seats. Upon it should be spread a white cloth and plates or trays for the bread and cups or glasses, for the proper distribution of the bread and the water used in the ceremony.

Both the bread and the water should be on the table or in some place convenient of access. Only unleavened bread and pure water should be used.

Before the hour fixed for the feast the minister who is to preside should confer with the stewards, deacons, or others that are to assist him, and the congregation should be portioned off into sections, two servers to each section, one to serve the bread and the other to serve the water. If the congregation be small two servers will suffice. Four usually are quite enough, but in very large assemblies it may be necessary to utilize six or eight.

The love feast should be opened with the singing of a hymn, significant of the brotherhood of mankind in Christ and the divine love. This should be followed by a prayer, along somewhat similar lines. The minister then should make a short address, calling attention to the nature of the ceremony, what it is to be for, and the qualities of grace that are expected to arise from it. The persons that are to assist then are called to the table, and, after they have partaken at the hands of the minister, the plates and cups given to them.

They should take the bread and the water immediately to the congregation. In serving, the person with the bread should precede the person with the water. The plate should be handed to the person sitting nearest the aisle in the first row of seats. He should partake, and pass the plate to the next person, thus sending the plate from hand to hand until it reaches the last person in the row. This person should hand it to the one immediately behind, and it then should pass from person to person back to the server, who should continue to go through the same form until all in his section are served. The person with the water should carry

with him a larger vessel than the glass or the cup, refilling the glass or cup as often as it shall become empty. His method of serving should be the same as that of the person with the bread.

The serving having been concluded, those present should give, in short, concise form, some details of their religious experience. The thought chosen should be such likely to prove spiritually beneficial to the others. After each experience the pastor should say a word or two of comment or thanks for the testimony, and ask some one else to continue the giving of experience. The meeting should end with the singing of a devotional hymn (and none is better suited to the occasion than "Blest be the tie that binds") and prayer by the minister.

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HOW TO CONDUCT A SUNDAY-SCHOOL

Importance and Purpose.

Of all the institutions for the spread of the gospel conected with the modern church the Sunday-school holds a place far higher than any other. Any attempt to belittle it or to make it inferior to other means of extending the kingdom is short-sighted in judgment and usually disastrous in effect. No other evangelical method is so fruitful of results as the Sunday-school. No other way of teaching the Bible is so successful. No other single means of inculcating the basic doctrines of Christianity achieves the desired end so thoroughly. The reasons for this state of affairs are many.

In the first place, the Sunday-school begins its work upon the receptive mind of the child, planting the seeds of the Christian life at the most important and favorable time of life. Truly indeed has it been said: "Train up a child in the way it should go, and in its age it will not depart from it." The little one that goes into the infant class and hears about the wonderful life of Christ cannot fail to remember the story of that life and profit by it. As years pass, the child is promoted from one class to the other, slowly expanding in knowledge of the Bible and the things of the religious life, and gradually assuming broader and deeper ideas regarding Christian affairs. The good work begun in the infant class has its reward when, as a youth or a girl in the teens, the pupil is added to the membership of

the church as a veritable child of God, and another priceless soul is saved.

There is no doubt among ministers and church workers that the Sunday-school is the greatest of all feeders of the church. Its results are more regular and satisfying than those of the revival, more sure than those of any other type of church work, and more productive of good and useful workers.

Another reason why the Sunday-school should be fostered and encouraged, and thought over, and worked with, rests in the fact that in the rising generation is to be found always the future church. The boy and girl of to-day are the church workers of to-morrow; the earnest, serious Bible student in this year's Bible class will prove to be the minister, the deacon, or the superintendent ten years hence; the young woman teacher, with her class of boys or girls, not far hence will be teaching boys and girls that will call her mother. And thus will go on from year to year the constant growth and spread of God's kingdom through the agency of the Sunday-school alone.

There can be no question what the church's duty is toward this great institution. The congregation that neglects its Sunday-school is storing up trouble for itself, and sooner or later must feel the weight of God's displeasure. Look around and see if this is not true. Find a poorly-handled or a neglected Sunday-school and under the same roof you will find an unsuccessful, weak, and dying church. Find a live, progressive, and interested Sunday-school and you also will find a growing, consecrated, and energetic church. Of all the great institutions that have sprung up in and around the Church within the last century not one equals the Sunday-school for the amount of work it does and for the wide

area over which this work is spread. And not the least of the good it does is the taking of Christ and the Bible into homes where the Son of God and His Word never have been before.

Five Vital Points.

How shall the Sunday-school be conducted? The question is one most difficult to answer. It is being asked by thousands of pastors in thousands of churches all over the land—not only in small churches with small schools but in big churches with big schools. Ways and means are changing constantly; new methods are being devised all the time; new programs and new schemes for management and teaching are always being thought out. This makes it difficult to outline a single method for the conduct of a school, especially when the very best minds of the various denominations profess themselves puzzled over different phases of the subject. But all unite in declaring that the Sunday-school is vitally important as a feature of church life, that it never must be abandoned, that every energy must be devoted to building it up and increasing its efficiency, and that to lay down a set rule and say "Here is the best way to run a Sunday-school," and make that rule apply in all cases is impossible.

Nevertheless, certain principles are at the base of the matter in any way in which it is viewed, and may be followed in all cases. They can be stated in the shape of six cardinal principles, set down in the following order:

1. Teach God's word thoroughly, perfectly, and accurately.

2. Aim for the salvation of every soul in the school.

3. Train the members for active Christian service in the church and world.

4. Aim to have the school spread God's kingdom.

5. Make the church a home to the pupils—their church home.

6. Keep the boys and girls interested, no matter what their age.

Equipment and Organization.

In conducting a Sunday-school, as in building a house or in digging a ditch, it is necessary to have tools with which to work. The first thing, of course, is to have a suitable room. Not all churches, even in towns and cities, possess any other large room than the one in which the regular church service is held. Under such circumstances, it therefore is impossible to hold the school anywhere else. But, so far as is possible, there should be a separate room for the school, so arranged that the Bible and infant classes can be shut off into smaller rooms of their own. The work in both these departments is of such a character that special apartments are almost a necessity for them, during the study hour at least. During the opening and closing exercises it is wisdom to have the entire school together, and therefore the ideal Sunday-school room is one with movable partitions which can shut off the different departments or throw all into one at the pleasure of the superintendent.

But such arrangements as these are not always possible, especially in small and country churches. In such cases, the best of the situation, whatever it may be, must be made; but in all cases it is advisable to remove the infant and Bible departments as far from the main body of the school as the size of the room or the church will permit.

Wherever possible, chairs should be used for the pupils instead of pews or benches. This will per-

mit the class to assemble in a semicircle in front of the teacher, thus affording a better chance for close teaching and study, and giving the teacher command over the class at all times. This is something that cannot always be obtained in small or country churches, and in such cases the teachers should arrange to sit so that a good view of each member of the class can be had.

Another feature of good equipment is the possession of two or three maps for hanging on the walls, so that both the teachers and the pupils can see them. One should be a map of the Holy Land and another the missionary travels of Paul. These are all that are strictly necessary. If the means of the school will allow a map of Jerusalem or of Christ's journeyings would be an excellent addition. It is also a good idea to have some large, colored prints, illustrating Scriptural incidents, to hang around the room. They are not expensive and can be bought singly or in collections.

A large blackboard is a very valuable article in the Sunday-school room. The larger city schools find that they cannot do without them. With some white and colored chalks and a little patience a person without much artistic talent can draw numerous things to illustrate the lesson and make it interesting to the children. Ideas for these illustrations can be found in the majority of the Sunday-school papers and the lesson helps, and the pastor or the superintendent soon will find that they have paid for themselves in helpfulness.

No Sunday-school is fit to begin work unless well supplied with Bibles. Most of the teachers, of course, will have Bibles of their own. The same thing should be said of the pupils. Children should be taught to get a Book for themselves. The put-

ting-away of the money necessary to buy one may result in fortune and wealth at a future day. It should be made a point of honor and merit among the classes that each pupil have his or her own Bible and have it at Sunday-school every Sunday. The class or classes having all Bibles present should be rewarded by being called the honor or excelsior classes of the day.

In the larger and better provided communities this state of affairs will not be difficult to bring about; but it doubtless will not be so easy in the more thinly-settled and poorer country districts. Still, an effort should be made to attain it. If the pupils cannot provide their own Bibles, however, the church should make an effort to do so. A Sunday-school without the Bible is like a locomotive without steam.

No matter what the size of the school it should be thoroughly organized. Small or large, it should have proper officers, each fitted for the place, in so far as the material at hand will permit, and each doing his or her work and nothing else. The wisdom of this policy has been proved a thousand times. Anything in which a number of people are concerned or are at work, whether it be a Sunday-school, a company, a business, or a nation, must not be permitted to go along in a haphazard manner, else it soon will break up. There must be method and system. To provide these essentials there must be persons to superintend, oversee, carry out, and, above all, to plan.

In the first place, there should be a superintendent. He should be chosen by vote of the whole church, and the greatest care should be taken that he be fitted for the post. He should be a man whose faith and devotion are above question; he should have some talent for organization and ad-

ministration, and especially should he be well-posted in the Bible and religious affairs and have an aptitude for teaching. At first glance this seems a large list of qualifications, but pretty nearly every church has such a man. He should be permitted to choose an organist, a secretary, and a treasurer for the school, although this is not always the custom. He also should have something to say regarding the choice of teachers. Since he is to work with them and they with him, it is only wisdom that his wishes should be respected regarding them. If the Sunday-school is a small one the office of secretary and treasurer should be consolidated.

The school should be graded; the entire membership should be separated and classed according to age and sex. In the Bible and infant classes the sexes may be mixed; in the others it is advisable to have the boys and girls in separate classes. All the children below a certain age should be placed in the infant class. Between this and the Bible class there should be at least two divisions—one of juniors and another of seniors. Promotion should be made yearly, the brighter pupils going into higher classes. In larger schools it often is found advisable to make one or more sub-divisions between the juniors and the seniors in the shape of first and second intermediate classes. The Bible class should be composed of the older and more advanced pupils. It should be taught by the pastor, or one of the deacons or elders, if the school is a large one. In small schools the superintendent often has charge of it. It is well to give each class a name, in honor of some famous pastor, missionary, or bishop of the denomination, or some place famous in the Bible. This tends to give the class a distinction of which it can be proud.

Teachers and Teaching.

The teacher in the Sunday-school is like the pilot in the ship. The pilot has in his charge the guiding of the vessel, with its precious cargo of passengers and freight; the teacher has the responsibility of guiding a human soul to its haven. It is a great privilege to be a teacher, as well as a most difficult task. Still, we must remember that Jesus was a teacher and that he commanded His people to teach after He was gone.

Before beginning, the teacher should have a good working knowledge of the Bible. This doesn't mean the lesson for next Sunday, but the entire Book. The teacher should have tact and patience, should know something of how to handle children, and should endeavor to make Sunday-school interesting. Above all, the teacher should have a hankering to save souls. He or she should be kind, good-tempered, pious, and winning. Kindness often quells an unruly boy much more rapidly than cross words and humiliation. An effort should be made to study the individual minds of the pupils and to fit the treatment to each particular case.

The teacher should constantly be striving to increase his or her teaching capacity. This can be done by study of the Bible and with the aid of one or more of the many teacher's helps that are issued, and which cost very little. The pastor should aid in this work of increasing the teacher's efficiency. There should be a weekly meeting of the teaching staff, and the lesson should be gone over carefully, the pastor giving those present the benefit of his superior knowledge in getting at the thoughts in the lesson and explaining them. This teachers' meeting can also be used as a sort of a council for the consideration of plans for the betterment of the

school. It will be found to be very useful and soon grow to be indispensable.

Teaching is an art, and all are not capable of mastering it. But, whether mastered or not, the teacher can do a great deal of good, if the trial only be made.

In the first place, teach the lesson. Do not go wandering off into a lecture or something else. Find the great, central truth in the lesson and talk about it. Put life into it and try to make it simple and practical. Don't always preach to the pupil. Ask questions. Better still, try to make the pupil ask questions. Don't pick out the brightest boy or girl in the class and confine your questions to him or her alone. Get after the dull boy and try to make him learn. Make him think he is learning, as a start. If you ask him where Christ was born and he happens to say "Bethlehem," compliment him. But if he says "Jerusalem," do not get cross and call him stupid. Say to him: "Quite near Jerusalem, Sammy; a little town quite near Jerusalem called—" Some other boy will cry out "Bethlehem," and Sammy will think that he helped the other fellow to give the right answer.

Do not forget the main purpose of the Sunday-school—the salvation of souls. The teaching of the Bible and the training of the child in church work and in churchly things lead to this end, and it never should be forgotten by the teacher. In this respect the teacher's example is all-important. We often teach more by what we are and what we do than by what we say. Let the teacher act the Christian life and do the Christian thing. Let the teacher take part in the general exercises of the school and set a good example to the pupil.

Don't get discouraged. Fight the good fight and

fight it all the time. Go over each Sunday's work at home and see where you made your mistake, and remedy it next Sunday. Plan next Sunday's work at the same time. And above all, pray for help and guidance.

Watch over your pupils. Invite their confidences and get them to look to you for sympathy and advice. Find out their birthdays, and when they come around write the child a little note of congratulation. The writer remembers very well his first Sunday-school teacher and the way he won hearts by his kindness and sympathy, and the warm and friendly birthday greetings he sent. After long years the memory of this sainted man and his methods is most tender and loving.

Order of Exercises. It is most difficult to formulate an order of exercises that will meet the needs of all Sunday-schools. Without a doubt the question must be solved on the basis of the individual tastes, ideas, and methods of the superintendent or the pastor, as well as the character of the school and the time at the disposal of the session.

The school should not continue at work for more than an hour and a half. Some schools find two hours insufficient time, but the session is too long and gets tiresome to the average pupil—which is only another way of saying that he or she will stay away or go somewhere else. The effort should be made to have something going on every minute of the session, and to have that something just as interesting as possible. The hour for opening and closing should be rigidly observed.

The superintendent should have a bell with which to call the school to order and to announce the end of the study period. But it is a mistake to use the

bell too frequently for the purpose of quieting the school or for the maintenance of discipline. Discipline should be preserved by the teachers, and, so long as this view of the situation is kept in mind, the bell rarely will be called upon to sound a warning. Both teachers and pupils should be impressed with the fact that the Sunday-school is the place for religious study and not for the exchange of news or talk or visits. Pupils should be taught to enter the class as soon as they arrive in the building, and to stay there until they are dismissed.

The session of the school should be divided into three parts—opening exercises, study and teaching period, and closing exercises. In the opening exercises there should be hymns, prayer, responsive reading, and one or two other features. The study and teaching period should be given over to the lesson and its work entirely. The closing exercises should consist of hymns, review of the lesson by the pastor or the superintendent (with illustrations on the blackboard if the school uses one), reports by the secretary and treasurer, closing prayer and benediction.

About five minutes before the hour for opening of the school the organist should play some sort of a voluntary or prelude. This itself will act as a sort of a signal; and the ringing of the superintendent's bell soon will become a mere matter of form, so far as the actual securing of order is concerned. The opening exercises should begin with a hymn, following which should be prayer, which should be made very short—certainly not longer than two minutes. Another hymn should follow, after which there should be some special feature, such as the showing of the pupils' Bibles by holding them aloft in the right hand, or the saying of some fixed school

motto, such as "Our aim is to have every member present, every Bible ready, every lesson learned, and every heart willing to accept Christ," or "Let us be thankful that God has given us our Sunday-school." Or, the superintendent may ask the pupils to bring in some memorized verse from the Bible, and at this stage of the exercises ask such as have done so to repeat the memorized verse. This, however, is useful only in a small school. In large schools, each class can have a verse and repeat it in unison.

After these special exercises it is well to have the roll call, the teacher answering as the name or number of the class is called: "Teacher and five (or whatever the number may be) pupils present." If all the Bibles are present that can be announced at the same time, or if there are any pupils sick the prayers of the school can be asked.

Next should come the reading of the lesson by the officers, teachers, and pupils. A good way in which to do this is for the superintendent to read the title of the lesson, give its location in the Bible, and read the first verse, the teachers and pupils reading the next, the superintendent the next, and so on responsively until the end. After this is finished the entire school should repeat the golden text for the day. Having the golden text at this time will reveal just how many of the pupils have learned it and is much better than to have it after the lesson study.

After this should come such announcements as the superintendent may wish to make. Then should follow a short prayer or a few sentence prayers from the teachers. A hymn, followed by a single tap of the bell, should end the opening exercises.

The period of teaching and study should not last more than thirty minutes. During it no person

should be permitted to enter a class save the treasurer, for the purpose of taking up the offering and handing to the teacher such cards, leaflets, or papers as are given to the children. The first thing done during the study period should be the handing to the teacher by the pupils of their offering. It should be placed in an envelope and marked with the class number or name, so that when the treasurer comes around it can be handed to him, without interrupting the work of the class. Once the lesson study is begun nothing should be permitted to interfere with it. This should be observed as a fixed rule, and never altered.

At the expiration of thirty minutes one tap of the bell by the superintendent should announce the beginning of the closing exercises. First, a hymn should be sung, and then the reports of the secretary and treasurer heard. The attendance (with comparative figures for the previous year) should be a part of this. The banner classes then should be announced. The same rule should be followed in the report of the treasurer. Following this the pastor should offer a short prayer, giving thanks for the offering and asking God's mercy for the sick and absent. This prayer never should be omitted, no matter what the pressure for time.

It is wise to follow, at this point, with the review of the lesson by the pastor or the superintendent. The use of the blackboard to illustrate the talk is earnestly recommended. The pastor or speaker always should keep in mind the evangelistic side of Christianity in this address. The closing hymn should follow, and then the repeating of some chosen and memorized verse of Scripture, or a watchword, such as "Remember what the Master has taught," or "For our Lord and Master." These

watchwords can be changed monthly or quarterly. In conjunction with the use of the motto in the opening exercises they will catch the interest of the children and act as a sort of a bond of union among them. Many schools have found them almost invaluable. After this, the cards, leaflets, or papers that the school gives to the pupils may be given out by the teachers, but the pupils should be disciplined into receiving them without noise. The benediction should end the session, and the children should be taught to pass out without noise or rush. Nothing is so unseemly on the part of a Sunday-school as the wild rush of a lot of boys and girls toward the door as soon as the benediction has been pronounced. Respect for the house of God never should be lost.

For the benefit of such as desire two model programs are here set down:

No. 1.

Organ voluntary.
Bell-tap for opening.
Opening hymn.
Two-minute prayer by superintendent or pastor.
Hymn.
Roll call and showing of Bibles.
Repeating of memorized verse or verses by pupils or class.
Responsive reading of the lesson.
Repeating of the golden text by the entire school.
Announcements.
Short prayer by a teacher.
Thirty minute period of teaching and study.
Bell-tap for closing.
Hymn.
Reports of secretary and treasurer.
Prayer of thanks and intercession.
Review of the lesson.
Closing hymn or doxology.
Distribution of papers, or cards.
Benediction.

No. 2.

Organ voluntary.
Bell-tap for opening.
Opening hymn.
Roll call.
Repeating of school motto.
Responsive reading of the lesson.
Repeating of the golden text.
Hymn.
Sentence prayers by the teachers.
Thirty minute study period.
Bell-tap for closing.
Hymn.
Reports of secretary and treasurer.
Prayer of thanks and intercession.
Review of the lesson.
Closing hymn or doxology.
Repeating of school watchword.
Distribution of papers, etc.
Benediction.

The greatest efforts should be put forth by the pastor, the superintendent, and the teachers to establish a strong bond of union among the members of the school. The pupils should be taught that the church is their church home, and they should have as much pride in it and love for it as for their own homes. The strongest Sunday-school that the writer has seen was one that had a school motto and a school watchword, a school salute, and a school messenger service for the looking up of delinquent or absent pupils. The members all were interested and kept so. They studied hard and were attentive. They loved their teachers and they loved the school. Twice a year they had what they called Salvation Day. It was a day on which they made a public profession of faith and entered the church, after going through the proper forms. The various societies and organizations were recruited regularly from the Sunday-school and the young people's department of the church was thriving and

energetic. That school has sent more young men to the theological seminary than any three other churches of the denomination in the city wherein it is located.

Too much stress cannot be laid upon this interesting of the pupils. Pastor, superintendent, and teachers are too much inclined to teach the lesson, and sing, and have prayer, and let other things go, thinking their duty done. To run a Sunday-school in the right way there must be work, more work, and still more work. Work is never done. But such a method will show results and great ones, and the reward of it will be reaped in the salvation of many souls. To make a success of anything the persons working for it must keep everlastingly busy. There must be sacrifices and labor; nothing worth having ever was won without sacrifices and labor.

The School and the Library.

Before closing this discussion of the Sunday-school problem a few words on the question of Sunday-school libraries may be in order. It is the earnest belief of the writer that every Sunday-school should have a collection of books for circulation among the children. This belief is shared by many persons interested in church work, in Sunday-schools, and in work among the young folks.

There are many reasons in support of it. Chief among them are the educational advantages to be derived from books and the fact that if the mind of the child can be started aright in the matter of reading it is not likely to stray later on. Very many poor children never would get a book to read if some one did not put it into their hands, and very many excellent educations would not have been gained if it had not been for that first book. And very many educations come only from books. If

the church can start a boy to reading and raise up in him a desire for knowledge and mental betterment it will have done something toward the elevation of mankind—which assuredly is a Christian duty.

The only objection that can be raised to the Sunday-school is purely one of finances. It is urged that the money spent upon the library can be put to better use in other ways. The argument is a fine one if the church is just on the verge of financial collapse, if it is only beginning its Sunday school or putting in its equipment, or if it is intended to spend a large sum at one time on books. Wealthy churches can afford to stock up with a large library, but the majority of churches cannot. Nor is a large library necessary unless the school is a very large one.

Small country churches (and small city ones, too) can get together a library by small, well-selected purchases without feeling the strain of paying out the money in a very great degree. Part of the Sunday school offering can be laid aside for the purchase of books, and thus the pupils can be made to take a personal interest in the creation of the library. Two or three can be purchased at a time, if the fund will not permit a greater outlay. An excellent plan is that known as the unit system. This is a method of buying in lots of ten books, each lot costing between $10 and $15. The books are all well-selected ones, chosen by an expert particularly for the needs and the minds of Sunday-school boys and girls.

The first unit can be used as rewards for pupils for attendance or well-prepared lessons, the child being permitted to read one of the books on the recommendation of the teacher, and the honor being

announced in the school. As fast as new units are added the system can be extended until all the pupils can be supplied with a book. One of the teachers or some other person should be chosen to act as librarian.

For the benefit of such as care to go more deeply into this matter of a Sunday-school library the following list of good books is appended, as a sort of a nest-egg for a larger collection:

Alice in Wonderland, by Lewis Carroll.
Uncle Remus: His Songs and Sayings, by Joel Chandler Harris.
Old Testament Stories (Modern Reader's Bible Series).
New Testament Stories (Modern Reader's Bible Series).
Lives of Girls Who Became Famous, by Sarah K. Bolton.
Lives of Poor Boys Who Became Famous, by Sarah K. Bolton.
Little Men, by Louisa M. Alcott.
Little Women, by Louisa M. Alcott.
Black Beauty, by Anna Sewell.
The Swiss Family Robinson, by J. D. Wyss.
The Pilgrim's Progress, by John Bunyan.
Stories Mother Nature Told Her Children, by Jane Andrews.
An Old-Fashioned Girl, by Louisa M. Alcott.
Prince and Pauper, by Mark Twain.
What a Girl Can Make and Do, by L. and A. B. Beard.
What To Do and How To Do It, by L. and A. B. Beard.
Captains Courageous, by Rudyard Kipling.
Tales from Shakespeare, by Charles and Mary Lamb.
Little Lord Fauntleroy, by F. H. Burnett.
Strange Stories from History, by G. C. Eggleston.
Book of Golden Deeds, by C. D. Yonge.
The Life of Christ, by F. W. Farrar.
Two Little Confederates, by Thomas Nelson Page.
To Girls, by Heloise Hersey.
Uncle Sam's Secrets, by A. P. Austin.

And now a few last words regarding the Sunday-school. Let not the church think the task of keeping up the school too great; let not the minister think other fields of labor likely to give a greater harvest; let not the superintendent relax his vigilance for the

benefit of his charge; let not the teacher become discouraged at what may seem to be insufficient result for the amount of time and words used in teaching the lesson.

All these things are likely to arise in the minds of those connected with Sunday-school work; but they must be cast out instantly. For the sake of the kingdom, whatever the obstacles, the Sunday-school must be kept up, and the best efforts and energies of the church and its people given to it. Sometimes we think we see no reward for our labors; but we are blind, for then we cannot see the things God has reserved for His good and faithful servants inside the gates of heaven.

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PART III.

INFORMATION FOR CHURCHMEMBERS

Who is a wise man and endued with knowledge among you?

—James iii. 13.

INFORMATION FOR CHURCH-MEMBERS

Churchmembers Should be Well-Informed.

THE average churchmember is exceedingly ignorant of many things upon which he or she should be well-informed. The reason for this is hard to find. The churchmember hears a great deal of information preached Sunday after Sunday. From this source alone, if from no other, much knowledge should be stored away. But the minister who is questioned on the subject usually will say that his people do not seem to have learned much from his discourses; or that, at least, they do not show it.

Ask the average churchmember what the expression "church militant" means and the prospect of getting a correct answer is a small one. And yet this phrase is heard pretty nearly every Sunday in church. Ask the average churchmember how churches are regarded by the law and what privileges they have under it, and nine out of ten cannot tell you. Ask another if he knows anything about the history of Christianity, or who wrote the books of the Bible, or if he knows enough about parliamentary law to preside at a church business meeting or to run a church society, or how the marriage ceremony is performed, or how to consign a dead brother to the grave, or how to ordain a deacon, and he doubtless would tell you that he knows none of these things.

And yet every one of them should be familiar to the member of church. If a man gets his living by

working a farm it is necessary for him to have a knowledge of farming. If he raises cotton he must know how to do it. It is the same with all occupations. Now the Christian life is just as much of a business as any one of these. Besides, it is the Christian life here on earth that is preparing the churchmember for the life to come.

Why not, then, know sufficient about it to do more and better work for the Master? Do not be like the man in the parable that hid his talent. When God called you into His Church he meant you to do something. The more you know the more you can do; the more you do the greater your reward.

And so it is with the idea of helping churchmembers to use their talents that this section of THE CHURCHMEMBER'S GUIDE is written. In it will be found a large amount of information upon a variety of topics, each one of which, it is hoped, will be helpful to the reader and make him a more useful member of Christ's kingdom on earth.

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A SHORT HISTORY OF CHRISTIANITY

Christian History's Periods.

BEFORE looking into the history of Christianity and tracing its course from the time of Christ to the present it will be an aid to an understanding of the subject to divide the time into certain definite periods. They are, roughly:

Period 1—The beginnings of Christianity, or the apostolic age: from the death of Christ to the year 100.

Period 2—The progress of Christianity: from the year 100 to the conversion of the emperor Constantine, in the year 313.

Period 3—The rise of the Papacy: from the year 313 to the coronation of the emperor Charlemagne in the year 800.

Period 4—The full sway of the Papacy from the year 800 to the end of the Crusades in the year 1295.

Period 5—The decline of the Papacy: from the year 1295 to the beginning of the Reformation under Martin Luther in the year 1517.

Period 6—The rise and spread of the Protestant faiths: from the year 1517 to the present time.

These periods all can be sub-divided into other periods, but for the purpose of this short history of Christianity they are quite sufficient to show the different steps in the progress of the faith.

World Ready at Birth of Christ.

God, in carrying out His loving plan for the redemption of mankind, had arranged everything so that at the time when His Son, our Lord and Master, was born all conditions were ripe for His labor and for the redeeming sacrifice He was to make. The civilized nations of the world were

combined into one vast empire, with the seat of its government at Rome. From the time of the first man, the whole trend of human events had been centering toward this one point. There had been vast civilizations before that of Rome, but Rome's was the crowning-point of them all. The empires of Egypt, Babylon, Assyria, Persia, and Greece had arisen, come to their height, and had fallen. Rome stood proudly on their combined ruins. From each she had taken territory, or treasure, or culture, or all, or whatever they had that was worth having. What there was left to have or to conquer was either too far away or was not worth having.

The religion of these conquered nations was falling into decay. The masses of the people had little or nothing in the way of a faith. They had found that their stone, and wood, and brass gods had not been able to save them in battle against the Romans, and practically had given up these gods when they gave up their liberty. Rome had a pagan worship of gods and goddesses of her own, it is true, but it meant really nothing to the Romans and never thoroughly commended itself to the growing culture and mental development of mankind. The higher and more learned classes worshiped not at all and gave such allegiance as they saw fit to one or the other of a set of systems of thought called philosophies. Of these there were many—Stoics, Epicureans, Cynics, Platonists, etc. The common people were steeped in superstitions that had no real religious significance. There was nothing that promised anything good in the after life, and nothing that could appeal to man's innate desire for something better than himself.

The result of this state of irreligion and confusion was a condition of great immorality and vice on the

part of the higher grades of society and despair on the part of the lower grades. Men and women were shamelessly bad, and the whole Roman system —which meant the civilized world—was calculated to do nothing but make them worse. Yet deep down in the hearts of the people there were the wish and the hope for a faith that stood for something after death. And so Christ came to satisfy that desire.

The Jews, God's chosen people, had the first chance to accept Him. He was of their race, born of the line of David and prophesied from centuries back in the past. But the Jews were not looking for a Saviour of the kind that God intended to send. For their sins they had been punished by the loss of their identity as a nation, by being made subject first to one conqueror and then the other, and by being dispersed over the known world. In their foolish pride they expected a Messiah who would conquer all nations with the sword and reunite the race as the lords of the earth—a great general, a great fighting man, who would set them free and put his foot on the neck of their conquerors. They wanted nothing to do with a Saviour who would subdue mankind through love. And so, when He came, they crucified Him.

The Age of the Apostles.

But all this was worked out by God's providence. Christ founded His Church and at His death left it to His disciples to carry on and spread throughout all nations. And God, knowing that these men could not do this great work alone, gave them His aid. Part of this aid was to break up the Roman Empire into a whole host of smaller independent nations. Rome was at the height of her glory when Christ was crucified; only a few hundred years later she

had dwindled into a little strip of territory not one-twentieth the size of what she had been.

Christianity spread because it was God's will that it should do so, and because He raised up men to do the work for Him. Such men were the mighty Paul, the greatest of the apostles; Peter, who denied Him and yet was crucified head downward for Him; James, Jesus' own brother; John, whom Jesus loved so much, and who gave the Bible the book of Revelation. Their noble examples and their vast labors after Christ's death carried on the Church.

They had an enormous work to do, but they had the tools with which to do it. In the first place, they had known Jesus Himself, and as His apostles He had given them certain powers. Besides, they were offering a practical, unselfish religion that ennobled all who accepted it. Men and women soon came to see these facts. Persecution only made the faith stronger. The whole heathen world, from emperor to slave, expressed astonishment at the courage and fortitude with which Christian men, women, and children met terrible deaths for the sake of their God. This had a wonderful effect. For every Christian that was put to death, two others were converted by the martyr's example.

By the time the year 100 came around Christianity was on a sound footing, but the apostles all had died and the work of spreading the faith was left to their successors. In those years such a vast amount of work had been done that it seems strange that nowadays Christians cannot do more. It must not be forgotten that these early Christians did not have the Bible as we have it now. They had only written copies of the sacred writings and even these were few and far between. Many churches had to depend upon the memories of men who had only

heard them read and had never read them themselves. How much better off are we who can buy the printed Bible at so small a cost? And, besides, they had to sift out the inspired works from a whole host of others that were not inspired; and so it was not until three centuries after Christ died that anything like the accepted Bible was obtainable by the ordinary members of the Church.

Progress of the Church.

Up to the year 100 the religion of Christ was engaged in planting itself. This was done by the apostles and their co-workers. After them came a great band of church fathers to whom, in the wisdom of God, was committed the laying down of much of the Church's doctrine and the progress of the kingdom. The era of persecution had not yet ceased, but its end was drawing nigh. Christianity had spread gradually and with this spread had come a decline in Rome's power and the vast empire had begun to fall apart. The pagans made some last desperate efforts to stamp out the faith, but at last the Roman Emperor himself was converted. This man was Constantine. His conversion took place in the year 313. From that date onward the religion of Christ was the chief faith in the world.

Still falling apart, the Roman Empire was divided into two empires, one with its capital at the place now called Constantinople and called the Eastern Empire, and the other with its capital at Rome and called the Western Empire. Naturally there were two great churches—one in each capital. From that at Rome have come the Roman Catholic denomination and all the Protestant denominations of the present day. From the other have come the present Greek and Russian churches and one or two other smaller denominations.

The greatest progress was made in the West, where the bishops of Rome built up a tremendous power. They had a vast priesthood and made themselves so useful to the emperors that gradually they became greater than the emperors themselves. In the meantime vast missionary enterprises had gone on. The faith of Christ had been taken to the huge heathen hordes that lived on the outskirts of the empire. This had gone so far in the reign of Constantine that at a church council held at Arles, in what is now France, there were present priests from an independent church in the British Isles.

The Rise of the Papacy.

But the supremacy of Rome as the center of the Roman Empire was about to end. In its place Rome was to assume supremacy as the center of a religious empire equally as vast. The dominions of the emperor were overrun by huge armies of barbarians from Northern and Eastern Europe and at last the Western Roman Empire was broken up. But the bishops of Rome, who now began to call themselves popes, weathered the storm, and managed to hold their own in Rome, finally bringing the barbarians under a certain amount of control. Western Europe became the seat of governing power. At last, between pope and prince the empire was united again under a great French king named Charlemagne (pronounced Shar-le-män), which means Charles the Great.

In the East vast changes occurred, almost sweeping away the church. In Arabia a new religion had arisen, led by a fanatic named Mohammed. This was about the year 622. Mohammed's faith was a cruel and bloodthirsty one, but it spread with great rapidity. Soon great hordes of Mohammedans overran the Holy Land, Asia Minor, where

the great apostles had worked, and Northern Africa, long the seat of highest learning in the early Church. The Mohammedans even got into Spain and were not driven out for many years. To this day they hold their ground in Turkey, in the other end of Europe, causing Christianity much sorrow, pain, and trouble.

In the year 800 Charlemagne ascended the throne as the head of the reunited Western Roman Empire and his long reign was a great one indeed. Wherever his conquering armies went in Central and Northern Europe the Church went with them and Christianity was greatly extended. But when Charlemagne died the empire almost became disrupted again, his heirs fighting over the division of it. But some good had been done by the spread of the gospel.

Full Sway of the Papacy.

During all the time from the conversion of Constantine to the reign of Charlemagne the bishops of Rome had been greatly increasing their power. By the time Charlemagne died the popes had built up such a rule that they were all-powerful. After his death they made kings and princes and deposed them at will. For almost five hundred years they ran things in their own way. They forgot the teachings of Christ in their mad desire for power. Customs and usages became common in The Roman Catholic church that were as bad as the things the heathens did in the times before Christ. But all this did not come about without much trouble, dissension, and bloodshed. The Roman priesthood got to fighting within itself over the leadership and for a time there were two popes.

Finally one of them conceived an idea for the building up of his position and the defeat of the

other by calling together all of Christendom for a war on the Mohammedans. These people were in complete possession of the Holy Land, the sacred city of Jerusalem, and the Holy Sepulcher. The Pope, Urban II., sent word to all the kings and princes and nobles in Europe ordering a crusade or holy war on the Mohammedans. He appealed to every passion of the human heart. Those who went to the war as penitents were promised complete forgiveness of all sin; those who were killed were to be eternally blessed. The princes and nobles went expecting to carve out kingdoms for themselves, and even criminals who decided to go the law was unable to punish for their misdeeds.

Urban's plan was a good thing for him and the priesthood but for no one else. Europe sent a vast army to the Holy Land, and the Mohammedans, or Saracens, as they were called, were driven out of Jerusalem in the year 1099. But it was only for a short time, for the Saracens took the city again. Urban's successors found the crusades to be good things for the maintenance of their power, for the punishment of their enemies, and for getting money. They lasted, off and on, for about two hundred years, but, after they closed, Christendom was little nearer winning back the Holy Land than when they began, although many thousands of men had been killed and enormous sums of money spent. God would not prosper a good work begun for such base uses.

Decline of the Papacy.

About the end of the thirteenth century, or the year 1300, set in the decline of the power of the popes, but it was two hundred years before any real evidence of this decline was seen. The powers that brought the change were slow in gathering, but when all things

were ready the revolt swept over Europe like a river in flood. The popes could no more stop it than they could command the river to get back within its banks and enforce the order. As a result of it was the birth of the Protestant faith. From this came the foundation of free churches and free states, two blessings for which mankind should continually thank and praise God.

At the end of the crusades The Roman Catholic church dominated the entire known world. The power of the popes was supreme. But all they cared about were money and dominion. The mass of the people was kept in ignorance and superstition. Learning, except for the priest and such as were connected with the church, was frowned down. Very many nobles and princes could barely read and write their own names. It can be imagined from this what was the condition of the middle and lower classes. But gradually there rose up opposition to this state of affairs. God, who had stepped in at the time of the birth of Christ and destroyed the Roman Empire, again took a hand and overthrew its despotic successor. Men began to think, read, learn, and act for themselves, instead of letting the priests do these things for them. Then a period known as the Renaissance (pronounced Ren-na-sance), set in, between the years 1400 and 1500. The word means revival or new birth, and indicates the new birth or revival of learning which came about. It was fatal to the supremacy of the Roman church.

God's providence also was seen in another way —the discovery of the continent of North and South America, the New World, as it was called. This was taken by the Romanists as the occasion and opportunity for the spread of their church to

the newly-discovered lands, but slowly and surely the rise of Protestantism beat back the forces of Rome and made the New World a place where man could choose his faith and worship it without hindrance.

The theory of Protestantism had extended back through the ages to the time of the apostles. In the days of those holy men there had been no such methods as those which were used by the Roman church, and only the misuse of authority had brought about such methods. Had the bishops and priests given more thought to righteous things and in spreading God's kingdom as the apostles had spread it a vast amount of sin, bloodshed and strife would have been avoided. But when men become drunk with power they often forget God. Roman bishops had crushed with great cruelty any signs of revolt against their might, and in all ages when men tried to break away from them and worship God simply they were bitterly persecuted. But now and again such men arose and thus the spirit of freedom was kept alive.

Luther and the Reformation.

And now freedom was to rise up and assert itself. As the revival of learning spread men began to assume new attitudes toward the Church of Rome and toward religious things in general. Particularly was this to be seen in Germany and the region bordering on it. Rome did not see any danger ahead until it was too late to prevent disaster. Afterwards she made desperate efforts to put down the revolt.

The one man more than any other deserving credit for the rebellion was Martin Luther. He was a monk of The Roman Catholic church and had become convinced that reform was needed. So, in the

year 1517, he broke away from the Pope and started what is known as the Reformation in a little German town called Wittenberg. The church authorities at Rome said Luther's acts were only the result of "a squabble among the German monks," but before they took action the "squabble" had grown into a vast movement which they found they could not stop or even check. Luther found plenty of support. God's hand was aiding him and soon the revolt spread over almost the whole of Europe. Men began to get new ideas regarding God, or rather old ideas, almost forgotten, were coming back to them.

The Romanists tried to put down the revolt with persecution, but even this, so successful in the past, failed this time. Independent denominations started up in every land. Once having gained freedom and knowledge men and women refused to part with them. Thus has the spirit of Protestantism spread from race to race and from people to people. From being the only church The Roman Catholic church has come to be only one of a number of churches, enjoying no special privileges of government or of state support, and forced to take its chance in the world along with other denominations.

Present and Future.

The present time seems to be the golden age of religious progress. At no period in the past has there been such a vast array of consecrated men and women working for the cause of the Master. Never has there been such freedom of thought and worship as there is at this time. Never has the true missionary spirit been shown as now. Instead of one or two faiths fighting and persecuting each other there are scores earnestly working for the spread of the kingdom. There is rivalry, of course, but there is no persecution and no meting out of death to the man who

does not believe as you do, or does not attend the church you attend.

What does this indicate? If we examine history, especially history from the time of Christ, we find that great religious changes make their appearance at intervals of about 800 years. From the days of the Master to the time of Charlemagne was a period of 800 years. In it rose the Christian faith and the power of the popes was developed. In the next 800 years the power of the popes was abused and finally fell, for by the year 1600 the grip of Rome on religion had been loosed. The next period of 800 years will bring us to the year 2400. That something better than that which now exists must come is the only logical deduction, since something better has come at the end of each period in the past.

What is it to be? No man knows; no man can tell. If we look back over the past 400 years we see vast changes on every side and in everything. If a man in the year 1507 had said that in the year 1907 men would talk by means of a wire charged with electricity over many hundreds of miles or would send messages by it, or travel in a railway train at the rate of sixty miles an hour, or cross the Atlantic Ocean in six days, he would have been put into a madhouse or a jail. And yet these things have come to pass. What, then, will the year 2407 bring?

God alone knows, and man can but speculate and make guesses. If the human, finite mind could pierce the veil of the future man would be worse instead of better. God, in His wisdom, so has arranged things that man cannot tell for a certainty to-day what is going to happen to-morrow and He is immeasurably good to us in keeping from our knowledge what the year 2407 is to bring forth,

But of this we can be sure: The world is growing better, not worse. The Church is achieving vast works for the extension of the faith and the tragedy that took place on Golgotha 1900 years ago is bearing its fruit of salvation for those who will accept it.

So, let us live then, that whatever may come to the world in the next few centuries men may be better and nearer to God in that time. Let us always sing:

> Thy kingdom come, O God! Thy rule, O Christ, begin!
> Break with Thine iron rod the tyrannies of sin.
> . . . . . .
> We pray Thee, Lord, arise, and come in Thy great might;
> Revive our longing eyes, which languish for Thy sight.

PARLIAMENTARY LAW SIMPLIFIED

Purpose and Importance.

No member of a church should be without knowledge as to the proper way in which to preside at a business meeting or as to what are his rights and the rights of others at such meetings. Paul said: "Let all things be done decently and in order." This good advice especially should be followed by Christians in the conduct of all their business assemblages. Knowledge on the subject will save a vast amount of time, trouble, and words, and add dignity to the proceedings.

Common sense has laid down a set of hard and fast rules for the management of bodies of men organized into companies, societies, associations, and congresses, and all other meetings where things are done by vote, and where discussion is carried on as to whether or not they shall be done. These rules are called parliamentary law. Their object is to secure order and method in the transaction of affairs, to insure fairness to all persons taking part, and to prevent loss of time and energy. Unless given very close study and attention they are very difficult to understand. In order that the reader of this book may avoid this difficulty they have been condensed and simplified in this chapter.

Organization and Officers.

Before a number of people who wish to transact business together on the basis of majority rule can achieve their purpose there must be an orderly

attempt made to find out what is their will. To do this there has been devised what is known as organization. By it some person is placed in charge of the assembled persons to maintain order, see fair play, and act as a sort of spokesman.

This person is called a president or chairman. There is also a person to aid in the work by keeping a record of the business, from one meeting to another. This person is called a secretary or clerk. If there is money to be handled as the property of the associated persons another officer is necessary—a treasurer. A vice chairman or vice president for the purpose of taking the chairman's duties when he is absent is a useful but not a necessary officer. Often the assembly has work that three or four persons or some small part of the body can do under the general direction of the whole body. These small parts are called committees. Usually they are appointed by the chairman on the order of the whole body, and sometimes they are given full power to act as they think best.

The following method is pursued when organization is begun: Some person takes the lead and calls the meeting to order, suggesting that a chairman be appointed. Some other person offers a name or names for the purpose of choice. The person who has taken the lead puts to the others the first name he heard and if a majority of those present are satisfied the person thus chosen becomes the chairman. If not the choice goes on until some one is finally selected. The way the leader puts the question to the meeting is as follows: "Mr. [or Brother] Blank [naming him] has been nominated for the office of temporary chairman. Those who favor the nomination say 'Aye.'" The person presiding should note the number of persons thus responding,

and then say: "All opposed say 'No.'" If the ayes are in the majority he should say: "The nomination is carried." If not, he should say: "The nomination is not carried."

A chairman having been chosen he takes his seat as the presiding officer and the meeting proceeds to choose a secretary. The chairman calls for nominations. If only one is made the same form is observed as in the case of the chairman. If more than one the persons present should write the name of the one they favor on a slip of paper and give it to some one named for the purpose of collecting the votes. They should be handed to the chairman, who should count them or give them to two others to count, announcing the person with the majority of votes to be the choice for secretary.

Organization of this sort is often sufficient for all the purposes of the meeting, but when a society or an association starts, or when the work is to extend over a long period of time, permanent organizations are formed. This may be done by electing a new set of officers or by declaring the old ones permanent, and adding such others as are needed.

When organizations are to be permanent it is always best to have a constitution and a set of by-laws. The former is a series of statements telling what the name and object of the organization are, what the officers are to be and their duties, when and how they are to be elected, etc. The by-laws should state what number of the members is to be a quorum or proper number of persons present for the purpose of transacting business, the times of meetings, and such other rules or order of procedure as may be thought necessary.

All organizations should have a set order of business, from which they should not depart, unless un-

der extraordinary circumstances and by consent of the whole body. The following is an excellent form:

Roll call.
Reading of the minutes of the last meeting.
Reports of such officers as have or make reports.
Reports of special committees.
Reports of standing or permanent committees.
Unfinished business.
New business.
Adjournment.

Description of a Meeting.

In order that the reader may understand the above order of business let us suppose that we are about to conduct an ordinary meeting of a church society or a business meeting of a church. In the latter case the call of the roll may be omitted by reason of the great amount of time that it would take up.

The meeting having come to order the chairman should say: "The secretary (or clerk) will read the minutes of the last meeting." After the minutes are read he should say: "If there are no objections the minutes will stand approved as read." If there are objections on account of errors the errors can be corrected, and the minutes then approved.

The chairman then should say: "Has the secretary anything to report?" The secretary then should make such report as he has. If it is the rule that the chairman takes charge of all communications and papers until they are read to the meeting, the secretary at this point should hand to him such papers, etc. Anything in the report of the secretary that necessitates action is either unfinished or new business and should come up under their proper head. The chairman then should ask: "Has the treasurer anything to report?" The treasurer's re-

port is usually only in reference to money received or paid out, or the condition of the accounts. No action is necessary upon it, since in all first-rate organizations the accounts of the treasurer are examined as to their correctness at least once a year by a committee named for the purpose, and the results of that examination reported to the main body.

The chairman then should say: "Are there any special committees to report?" A good presiding officer should keep an exact list of all his committees and call for reports at each meeting, thus keeping the committees busy. If any special committee is ready to report the chairman should stand up in his place and deliver the report, either by word of mouth or in writing. Unless the matter is of great importance reports by word of mouth are acceptable, and the meeting can take action upon them at once, or, if there is a likelihood of debate, under the head of unfinished business, or under new business, if the matter reported involves some new action not contemplated in the original work of the committee. The final acceptance of the report of a special committee releases it from further work in the matter and with the motion to receive a report should be embodied a clause for the discharge of the committee.

Reports made in writing should be handed to the secretary and read by him standing in his place. If there be any suggestion for action in the report and the report is accepted the action should be put in the form of a motion and voted upon by the meeting. This is the best way to escape future difficulty, as the habit of accepting reports containing suggestions for action and using this acceptance as expressing the will of the meeting is a bad one and likely to lead to trouble.

The reports of a standing committee take the same form as those of special committees, with the exception that the committee is not discharged, but simply reports from time to time on its work.

The committees having been disposed of the chairman should say: "Is there any unfinished business?" The secretary should keep a record of such business and here bring it up. This finished, the chairman should ask: "Is there any new business?" This will give the secretary the chance to read such communications as he has, and allow action to be taken upon them. Or, if the chairman takes charge of the communications, he can hand them to the secretary one by one, briefly stating their nature, each being taken up and disposed of in turn. If, at the end of this work, there be nothing further, the meeting should adjourn.

Motions in Their Order.

With reference to the actual handling of motions and the knotty points which sometimes come up the chairman should use great tact and patience. Ordinarily business can be transacted without difficulty, but when disputes arise the chairman should know how to handle them, particularly if some other person in the assembly is posted in parliamentary law and is inclined to take advantage of his knowledge.

To reduce these points to a simple basis the table which follows has been prepared. Pretty much all of the kinds of extraordinary motions are set down. After them is a letter or letters showing what rule or rules refer to them. The rules that follow the table are the chief rules of parliamentary law condensed so as to conform to the table.

The following is an example of how to use them: Suppose some one made a motion to limit or close debate, and a dispute threatened to follow. The ta-

ble shows that motions of this character are governed by Rules A and M. Reference to these rules show that such motions are not strictly debatable and the chairman can stop debate whenever he chooses, and that to become law for the meeting two-thirds of the meeting must vote in favor of it, unless the meeting has some special rule to the contrary.

TABLE OF MOTIONS IN ORDER OF PRECEDENCE.

Motion.	Governing Rules.
1. Motion to fix the time to adjourn.....	B
2. Motion to adjourn or take unlimited recess	A—E—F
3. Motion to take the order of the day—that is, business fixed for debate or settlement at a certain date.....	A—E—H—N
4. Motion to have a matter lie on the table—that is, be deferred indefinitely....	A—E—G
5. Motion for the previous question.....	A—E—M
6. Motion to postpone a matter until a fixed time.....	C
7. Motion to commit—that is, to refer a matter to a committee or to send it back to a committee.....	D
8. Motion to amend, to substitute, or to divide a question.....	K
9. Motion to postpone a matter indefinitely.	D—E
10. Motion to limit or close debate.....	A—M
11. Motion to extend the limit of debate..	A
12. Motion to reconsider a debatable question	D—E—F—I
13. Motion to reconsider an undebatable question	A—E—F—I
14. Motion to make a matter a special order—that is, to take it up at a certain time.....	M
15. Motion to amend the rules.....	M
16. Motion to suspend the rules.....	A—E—F—M
17. Motion to take up a question out of its proper order.....	A—E
18. Motion to take up a question from the table	A—E—G
19. Appeal from the decision of the chair.	E—H—L
20. The withdrawal of a motion.....	A—E

Any one of the first nine motions, except to amend or

substitute are in order when a motion of a lower rank is pending.

Condensed Rules.

Rule A. Such motions are not strictly debatable, but remarks may be permitted at the pleasure of the chairman.

Rule B. Such motions are not debatable if another motion is before the assembly.

Rule C. The chairman may permit limited debate, but only on the advisability of postponement.

Rule D. Such motions open the main question to debate.

Rule E. Such motions cannot be amended. But a motion to adjourn can be amended when there is no other business before the house.

Rule F. Such motions cannot be reconsidered, when once passed.

Rule G. Such motions cannot be reconsidered, when once passed.

Rule H. Such motions are in order when another has the floor.

Rule I. A motion to reconsider may be moved and accepted when another has the floor, but the business before the body may not be set aside for it, and it comes up as soon as the business under consideration is over. The motion can be made only by a person who voted on the side which carried its point. When called up it takes precedence of all other questions, except those relating to adjournment.

Rule K. A motion to amend an amendment cannot be amended.

Rule L. When an appeal from the decision of the chair results in a tie vote, the chair is sustained.

Rule M. Such motions require a two-thirds vote to pass.

Rule N. Such motions do not require to be seconded.

General Rules.

No motion is open for discussion until it has been stated by the chairman.

The maker of a motion cannot modify or alter it after it has been stated by the chairman, unless by general consent.

Only one reconsideration of a question or a motion is permitted.

A motion to adjourn, to take from the table, or to lie upon the table cannot be entertained unless some other motion has been considered in the meantime.

When a motion for the previous question is made the way it should be put is: "A motion for the previous question has been made and seconded. Shall the main question be put?" This, if carried, ends the debate.

When appeal is made from the decision of the chair the way to put the question is: "Shall the decision of the chair be sustained as the ruling of the assembly?" Debate is permissible, under the usual restrictions, the chair being permitted to debate.

Enforcement of the rules with regard to speaking would bar a person who has spoken on a matter from speaking again until all those present have spoken that care to do so.

Points of order interrupt all business until decided. The question is not voted upon by the assembly unless an appeal is taken from the decision of the chair. After the settlement of the point and appeal the previous question is resumed at the point where it was broken off.

The use of personal remarks directed in anger against a member of the assembly is disorder. After repeated calls to order the assembly has the right to take action regarding the offender's punishment.

Helps and Hints. Before closing this chapter it may not be amiss to give the reader a few helps and hints regarding the handling of a body of men or women governed by parliamentary law and the usages of it.

In the first place the presiding officer should permit nothing to distract his attention from the conduct of the meeting and the business in hand. He should not permit persons to hold conversations with him and should say nothing himself but what is necessary for the transaction of business. He should maintain the dignity of his office by being perfectly just and equitable to all. He should see that perfect order is kept. He can do this in a dignified and courteous manner, without constantly hammering the desk with his gavel. He should study parliamentary law, so that when an emergency arises he may know just exactly what to do.

Above all, he should keep perfectly cool and even-tempered.

Members of a society or persons taking part in a meeting should remember that parliamentary law was devised to expedite the transaction of business as well as to insure fairness. The use of parliamentary law for the purpose of blocking or delaying business very often acts as a boomerang and injures the person using it more than the person against whom it is directed.

Personal remarks should never be tolerated for an instant. No one knows where they will lead and they should be stopped at once. Finally, if everybody keeps in mind the Golden Rule things will move along without difficulty and without friction.

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CHURCHES AND THE CIVIL LAW

Rights Under Constitution.

All men in the United States of America have absolute freedom of religious conscience and worship guaranteed to them under the provisions of the Constitution, the fundamental law of the nation. This guarantee was not contained in the Constitution as originally drafted and ratified, but was secured later by an amendment to Article I. of the document. It says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This acts as a preventive of similar legislation by the law-making bodies of the various States, such legislation belonging to a forbidden class known as "unconstitutional acts."

Churches are exempt from taxation in almost every State in the nation, coming under the head of institutions for the worship of God or charitable institutions. Some States exempt from taxation all church property whatever, while others place a reduced tax on real estate outside of the actual church building, such as parsonage, parish house, school, etc. Other States require taxes to be paid on property outside of actual church buildings in the same proportion that citizens and corporations pay.

With relation to disputes in churches, the courts endeavor to have the denomination itself settle the difficulty without recourse to civil process. This is in order to do away with long and involved argu-

ments on doctrine, which would take up a vast amount of time and achieve no good end. The doctrine of common sense is that no man nor no body of men should go to the courts for the settlement of a dispute while there is the faintest possible chance of securing a settlement by mutual consent, or by the appointment of arbitrators. Moreover, a court is the last place in the world to which Christians should resort in anger.

While the civil law grants freedom of religious thought and worship to all men it draws a line over which worship must not step with reference to order. Meetings and services that are a source of great disorder and threaten to become a public nuisance are in danger of suppression. Several fanatic sects that have arisen in Northern and New England States have been forced to abandon their meetings or go where they do not disturb the peace. But even in such serious and special cases the civil authorities have been inclined to act with the greatest caution and forbearance.

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THE DUTIES OF A CHURCH-MEMBER

Five Duties of the Churchmember.

BEING a churchmember involves certain other things than profession of faith and being baptized and having your name entered upon the rolls of a church. If these things were all churchmembers would value their membership very lightly and the Church would soon go to pieces. All Christians have certain duties to perform after they have united with a church, and they should be ever watchful that they perform them. These duties are:

1. Duty to God.
2. Duty to the church.
3. Duty to the pastor.
4. Duty to others.
5. Duty to self.

It is the duty of every Christian toward God to love Him and to keep His commandments, to follow in the steps of His Son as closely as human frailty and weakness will permit, and to keep in communication with God through the medium of prayer. These things are commanded and must be obeyed as first duties. It should not be difficult to love Him, considering what He has done for His children, and to show forth our gratitude for His blessings to us we should use our best efforts to keep the commandments. To live like Christ is harder, for what man can have the love, gentleness, patience, wisdom, and humility of the Redeemer? But we can do our best, and we can ask God, in

carrying out the last of the duties to Him, to give us the grace and the strength so to live.

The Christian's duty toward the church is the same sort of a duty he owes to his home and family. He should love, support, protect, and strengthen it. In loving it he should be regular in attendance upon it and its meetings. In supporting it he should give toward its support just as much as his means will permit, freely, willingly, and with joy. Money given in any other spirit does no good to either the church or the giver. He should protect it by his manner of life and by maintaining the reputation of himself and his fellow-churchmembers as good Christians. He should strengthen it by getting others to become members.

The Christian's duty toward his pastor is the duty that a soldier owes to his leader. Churchmembers are privates in the army commanded by God and His Son. The ministers of the church are the officers of that army—the captains, colonels, generals, sergeants, according to their power and devotion. Respect and obey your pastor just as the soldier respects and obeys his officer. Moreover, he is also your shepherd. You are one of God's sheep and to him has been given charge of you. Upon him rests a certain responsibility to God for you. By your obedience, so long as he observes a faithful shepherdship, you are helping in his work. Aid him in all the ways that you can. He needs your help and your sympathy, for his task is most difficult and he does not always see the way clear to perform it. Don't shirk the work he gives you, and don't do it for the sake of hearing him commend you. Remember that, after all, the work is not for him but for God, and that in doing it you only do your duty. God expects every man to do

his duty. The Christian should not forget this for a single instant.

One of the greatest and hardest of the Christian's duties is that to others. "Love thy neighbor as thyself." This command of Christ's contains the whole of the Christian's duty to those who are about him. If you love your neighbor as well as you love yourself you will want to help him. You will want to make him happy. You will never speak a cross or angry word to him. You will want to save his soul. You will not willingly injure or hurt him. The Christian who succeeds in doing his duty to others is a good follower of Christ. His memory will be held dear long after he has been laid in his grave and there will be a place for him among those that are loved by God.

The Christian's duty to himself is to observe the duties that he owes to God, the church, the pastor, and to others. He will find in doing them his greatest joy and his greatest blessing. Each passing day spent in doing them will also be spent in doing his duty to himself. The Christian's life is one of perpetual sacrifice and yet each sacrifice is a sweet one and bears with it a reward. It is only the first few sacrifices that we feel so keenly. By and by we get used to making them and feel that we have lost some merit if we have not made them. Thus do we grow daily like that Great Example, who went to the cross as a sacrifice. What He did for us let us try to do, in our little, weak, human way, for those who are round about us.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

This thought is a most beautiful one to the Christian, but let us never do our good works for our own

benefit, and for the hope of reaping a heavenly reward. Let us always remember that our good works come from God, that He and He alone has put into our hearts the desire to do them. Let us give all honor, thanks, and praise to Him for thus using us as a means of communicating His good to those that are around us.

This is the attitude that the peerless Man of Calvary took. We, who are soldiers of His army, should take pattern from Him.

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HOW TO WORK FOR CHRIST

Importance of Work for Christ.

THE member of church who does not work for Christ is not a Christian. This may seem to be an unwarranted statement; but, if a little thought is given to it, it not only will be found to have plenty of basis but to be complete truth.

Being a Christian does not altogether consist in being a church member. Membership in a church is only one of the requisites for being a Christian. The true Christian is the one that not only goes to church and obeys the commands of God and attends upon the ordinances of his faith, but who also lives the Christian life, who works for the upbuilding of Christ's kingdom, and who endeavors to get others to do the same. No matter how much we go to church, no matter how often we sit at the Lord's table, no matter how much we give, unless we work for the salvation of others we are not doing anything like our full duty. At the judging of our deeds and misdeeds, on the Last Great Day, when He who is to judge us asks what we have done, the man who can say he has helped to save a soul will be rewarded above the man who can simply say that he has obeyed the law of God and gone to church regularly.

Too many of us, alas! care little whether we can say that we have helped to save a soul. But it should be the greatest effort of the churchmember to be able to say it, and the greatest joy as well.

The only way in which to do it is to work. Nothing that is worth having is gained in any other way than by labor. With the churchmember personal work is the thing that counts and the thing that brings results, just the same as it is in the ordinary affairs of life.

All the great men of the Church, in all ages, have been men who believed in personal work. Paul was one of the busiest personal workers that ever lived. In prison, with death staring him in the face, he went to work upon his jailer and converted him. John Wesley rode 250,000 miles during his lifetime personally attending to his Master's business. Moody, the great evangelist, used to ask men he met on trains, steamboats, or the streets about their salvation. One man, to whom he spoke on a railroad train and converted in the course of a twenty-mile journey, didn't know who it was that had talked to him until Moody had gotten off and he called out the window to him. "My name is Dwight L. Moody," yelled the evangelist, as the train pulled away with the astonished but safe individual. Moody himself was converted as the result of personal work. For such men there will be fitting rewards.

All can do personal work—that is its greatest advantage. No matter how high the position of a man or a woman, no matter how humble their walk in life, they can lead others to Christ. It is said of President McKinley that he won the soul of a servant in the White House by talking to him about religion. It is well known that Lord Shaftesbury, the great English philanthropist, was converted by the personal efforts of one of the servants in the house where he lived.

And personal work has other advantages. It can

be done at any time and at any place, and it will reach all classes. It hits the target because it is direct. It meets the definite need of the person to whom it is addressed because it appeals to him or to her alone.

Helps and Hints.

But personal work must be done with care and discretion. Otherwise the worker will soon get a reputation as a crank or a fanatic. As soon as this state of affairs arises the value of the worker is lost, and he or she must begin all over again in a new way.

In the first place, be careful. You are about to do a piece of work for God. If you were about to do something for yourself you would take reasonable care that success would result. Exercise the same caution doing God's work.

Work among people of your own sex. You know their wants and trials and temptations better and you can talk to them more freely and with less chance of being misunderstood.

Work among people of your own age. You can do better work in this way. Age will be inclined to laugh at youth, and youth at age.

Work among people of your own class. This will save annoyance and trouble. Not that you should dodge either, but that you should not lessen the value of your work. Still, there are exceptions to this rule, and you will have to be guided by your own judgment.

Personal work should be done alone. A quiet, friendly talk with a man or a woman often will do more good than a score of sermons. Talking religion to people publicly, before they have found Christ, is not a good thing except in church.

Don't trust yourself to do the work; put your trust in God. The Spirit has power to break down

the hardest heart. Ask God for his aid. He always will give it.

Let the person you are at work upon see the Bible. Don't just read the passage of Scripture and let it go at that. The Bible is a great weapon. Use it as you would a weapon. Let the other fellow or the other woman read the Word for himself or herself. It may reach deeper into the heart than all your talking.

Be gentle, kind, and courteous. If you don't you are not doing your duty as a Christian. Don't browbeat. It rouses up the other's antagonism and you will only drive him or her further away. The more winning your manner and speech the deeper it will sink into the sinner's heart. But, at the same time, avoid being too familiar.

Be earnest, but do not get angry. The task you set yourself requires earnestness because it is a most serious one, since it means the saving of a soul, which is greater than the saving of a life. But if you get angry your case is lost. Don't let yourself be tempted into anger. Perseverance and patience will win out in the end. Besides anger comes not from the Spirit, but from the Evil One.

Don't hurry matters. It may take you a year to convert some one upon whom you are working. But it is worth the time and the patience and the trouble. Some of the greatest of conversions were the work of years; not just one year.

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THINGS CHURCHMEMBERS SHOULD KNOW

A Need for Knowledge.

QUITE often churchmembers find themselves in sudden need of knowledge regarding the Bible and religious things which they do not possess. If they are talking with a person outside of the fold they often feel a sense of humiliation over their lack of information. Listening to sermons they often hear a minister say things they do not quite understand, and hesitate to ask him to explain because they do not like to reveal their ignorance.

With the view, therefore, of supplying deficiencies of this character this part of THE CHURCHMEMBER'S GUIDE has been prepared. Information on the Bible and other things touching religion and the Christian life will be given. The form of question and answer will be used as the most simple means of achieving the end in view.

Questions on the Bible.

What is the Bible? The Bible is a collection of 66 sacred books, written at different times by about forty different men, who were inspired by God to do the work. It is the only source from which mankind can get knowledge of God, what He has done for the human race, and what He promises to do for it, and the duties of man to God. It is divided into two parts, called the Old and New Testaments. In the former there are 39 books; in the latter are 27 books. The Old Testament contains the revelations of the will of God to the Hebrews, Israelites, or

Jews before the birth of Christ. The New Testament contains the revelations of the will of God to the apostles and evangelists who were Christ's immediate followers, or, as in the case of Paul, were specially called by God.

What period of time was covered in the writing of the Bible? Moses, the first of the men whose works are represented, lived about 1600 years before the birth of Christ, and the first book, Genesis, was written about the year 1550 B.C. John wrote Revelation about the year 95 A.D., or 1645 years after Moses wrote Genesis.

What is the Pentateuch? The Pentateuch (pronounced pentatūk) is composed of the first five books of the Old Testament. The Jews laid special stress upon them because they contained the law.

What is the Apocalypse? Apocalypse is a word derived from a Greek word meaning to disclose or to reveal, and was applied to the book written by John and called The Book of the Revelation, or The Apocalypse.

What is the Apocrypha? Apocrypha is derived from a Greek word meaning the hidden or doubtful, and was applied to a number of books among those from which the Bible was formed, because their authority was doubted by some persons and accepted by others. Fourteen such books were a part of the version of the Old Testament known as the Septuagint, but were not included in the writings recognized by the Jews. They were arranged in a book by themselves and when printed as a part of a Bible are so grouped between the Old and the New Testaments, as not having dogmatic authority but being instructive. These books are called 1 Esdras, 2 Esdras, Tobit, Judith, the rest of the chapters of the Book of Esther, The Wisdom of Solomon, The

Wisdom of Jesus the Son of Sirach, or Ecclesiasticus, Baruch, The Song of the Three Holy Children, The History of Susanna, The History of the Destruction of Bel and the Dragon, The Prayer of Manasses, 1 Maccabees, and 2 Maccabees.

What is the number of chapters, verses, and words in the Bible? In the whole Bible there are 1,189 chapters, 31,990 verses, and 766,054 words. Of this the Old Testament has 929 chapters, 24,043 verses, and 585,503 words, while the New Testament has 260 chapters, 7,947 verses, and 180,551 words.

Which is the longest book in the Bible? The Psalms. The book contains 150 chapters, 2,461 verses, and 43,743 words. The longest book written by one person is Jeremiah, which contains 52 chapters, 1,364 verses, and 42,659 words. The longest book in the New Testament is Acts, which contains 28 chapters, 1,007 verses, and 24,250 words.

Which is the shortest book in the Bible? The third epistle of John. It contains 1 chapter, 14 verses, and 299 words. The shortest book in the Old Testament is Obadiah, which contains 1 chapter, 21 verses, and 670 words.

Which is the longest chapter in the Bible? The 119th Psalm. It contains 176 verses.

Which is the shortest chapter in the Bible? The 117th Psalm. It contains only 2 verses and 29 words.

Which is the longest verse in the Bible? The 9th verse of the 8th chapter of Esther. It contains 90 words and 426 letters.

Which is the shortest verse in the Bible? The 35th verse of the 11th chapter of the gospel according to John. It is "Jesus wept"—two words and nine letters.

Are there any other curious facts about the Bible? The word "and" occurs 46,277 times. The word "Lord" occurs 1,855 times. The word "reverend" occurs only once, in the 8th verse of the 111th Psalm. The middle verse of the Bible is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter "j."

Give a short history of the Bible. The Old Testament was, of course, in existence first. It gradually grew, in the Hebrew language, from the time of Moses, up to that of the last prophets, and was in use by the Jews at the time of Christ in several different versions. The most famous of these was that known as the Septuagint (pronounced septooajint). It was made in Alexandria, Egypt, about the year 250 B.C. The Old Testament as used in Protestant churches is based upon it. It was written in Greek from the Hebrew language. The Roman Catholics made a translation for themselves which is called the Vulgate, upon which the present Catholic Bible is based.

The New Testament was built up gradually after the death of Christ, from a vast amount of writings left by the apostles, disciples, and the early fathers of the Church. After many years, and after much discussion, the present set of books was set aside as the inspired writings. This was finally done at a great council of God's Church held at Carthage, in Northern Africa, in the year 397.

This original Bible was in the Greek language. From it and from that known as the Vulgate a number of different translations were made. In 1611 appeared what is known as the Authorized Version or the King James Bible. This was, by far, the best and most scholarly edition or version that had been

made up to that time. The men who made it went over the books most thoroughly and for the Protestant world the version stood for 270 years without a single change. Then came what is known as the Revised Version. The Revised New Testament came out in 1881 and the whole Revised Bible in 1885, fifteen years after the work was begun. Following this came an edition with some further changes for the benefit of the American people exclusively.

Who wrote the books of the Old Testament? So far as human research can discover the authors of the books of the Old Testament were:

Genesis—unknown, but supposed to have been written partly by Moses.
Exodus—Moses.
Leviticus—Moses.
Numbers—Moses.
Deuteronomy—Moses; but the last chapters, describing Moses's death were added by his successor, Joshua.
Joshua—Joshua.
Judges—several unknown writers.
Ruth—unknown; possibly Samuel.
1 and 2 Samuel—compiled by Jeremiah.
1 and 2 Kings—compiled by Jeremiah.
1 and 2 Chronicles—compiled by Daniel and Ezra.
Ezra—Daniel, Nehemiah, Haggai, and Ezra, who did the bulk of the work.
Nehemiah—Nehemiah.
Esther—unknown.
Job—unknown.
Psalms—some written by David; the whole compiled by Ezra or Simon.
Proverbs—some written by Solomon, who compiled the book.
Ecclesiastes—unknown; little warrant for belief that Solomon was the author.
The Song of Solomon—supposedly Solomon, but may have been Hezekiah.
Isaiah—Isaiah, so far as first 27 chapters; balance supposedly by some person unknown.
Jeremiah—Jeremiah.
Lamentations—Jeremiah.

Ezekiel—Ezekiel.
Daniel—Daniel.
Hosea—Hosea.
Joel—Joel.
Amos—Amos.
Obadiah—Obadiah.
Jonah—Jonah.
Micah—Micah.
Nahum—Nahum.
Habakkuk—Habakkuk.
Zephaniah—Zephaniah.
Haggai—Haggai.
Zechariah—Zechariah.
Malachi—Malachi.

Who wrote the books of the New Testament? Books and authors of the New Testament, as generally accepted, follow:

Matthew—Matthew, somewhere in Palestine.
Mark—Mark, at Rome, under the direction of Peter.
Luke—Luke, at Cæsarea, when Paul was there, and doubtless under his direction.
John—John, at Ephesus.
Acts—Luke; place not definitely known.
Romans—Paul, at Corinth.
1 and 2 Corinthians—Paul, at Ephesus and Philippi respectively.
Galatians—Paul, at Ephesus.
Ephesians—Paul, at Rome.
Philippians—Paul, at Rome.
Colossians—Paul, at Rome.
1 and 2 Thessalonians—Paul, at Corinth.
1 and 2 Timothy—Paul, from Macedonia and Rome respectively.
Titus—Paul, from Ephesus.
Philemon—Paul, from Rome.
Hebrews—Paul, from Corinth.
James—James, brother of the Lord.
1 and 2 Peter—Peter, probably from Babylon.
1 and 2 and 3 John—John, probably from Ephesus.
Jude—Judas.
Revelation—John, in the isle of Patmos.

Questions on Religion.

What is the difference between natural religion and revealed religion? Natural religion is that which is based upon the evidences of a God and His qualities as

seen in nature and natural things. Revealed religion is that which is based upon God's revelations to man, as seen in the Old and New Testaments and in the direct communication of God's will to mankind. Christianity partakes of both kinds, but more particularly revealed religion.

What is meant by the expression "church militant?" The church militant means the whole body of Christian believers on earth, which is engaged in constant warfare against the forces of evil, the word "militant" meaning fighting, engaged in warfare. This particularly distinguishes it from the church triumphant, which is that portion of God's Church which has triumphed here on earth and gone on to heaven.

What did Paul mean in 2 Corinthians xii. 7, regarding a thorn in his flesh? This has been an object of much research and dispute among theologians and Bible students, but no one ever has been able to give a satisfactory answer. It has been taken to mean hastiness of temper, intolerance of those too ignorant or too wedded to pagan religion to understand or care for Paul's preaching, the fact that Paul himself was not one of the twelve disciples and that he regretted it, remorse for the stoning of Stephen, in which he took part, and half a dozen other "explanations" that do not explain. The nature of the thorn doubtless will ever remain a mystery.

Some General Questions.

What was the origin of the Apostles' Creed? The statement of faith known as the Apostles' Creed is of very great antiquity, but there is nothing to show that it was laid down by any of the apostles, or that they used it in anything like its present verbal form. Essentially, it embodies the teachings of the apos-

tles, however. Its authorship has been ascribed to Saint Augustine, born A.D. 354, died A.D. 430, but this is doubtful. With the exception of one or two words the creed in its present shape was known to the churches of Western Europe about the year A.D. 450.

Who were the brothers of Jesus? In Matthew xiii. 35, James, Joses, Simon, and Judas are mentioned as the brothers of Jesus, and in the following verse sisters are also mentioned. There always has been a great amount of discussion about the matter. The Roman Catholics deny that Jesus had any brothers or sisters; but the Protestant writers and commentators have held to the other view, preferring to take Matthew literally.

How did the term "Christian" originate? The word means "follower of Christ" and was first applied to the disciples of our Lord soon after the conversion of Paul, and seems to have had its origin at Antioch. It seems to have been used by those who devised it as a term of reproach, as the disciples did not give it to themselves. The inhabitants of Antioch were very prone to give nicknames to persons and things. But it was adopted as a badge of honor and has continued to be used.

When was Christmas first observed? It is to be imagined that the early Church desired, just as does the Church of this day, to do honor to the day on which the Master was born, but just when the custom originated is not known. The first records of such observance are to be found in the reign of the Roman emperor Commodus, about the year A.D. 190. About the year 300 the emperor Diocletian heard of a congregation that was observing Christmas, and sent soldiers to lock the doors of the church and set fire to it, which was done, burn-

ing to death some 300 Christians in it. This fiendish act occurred on Christmas Day.

When was Easter first observed? Easter was observed as a Christian festival probably before the celebration of Christmas was begun. It grew out of the Jewish Passover time quite naturally, and probably was celebrated first within a few years after Christ's death and resurrection.

When did Joseph, the husband of Jesus's mother, die? It is difficult to tell, as Scripture sheds no light upon the matter. The event may have taken place before the beginning of our Lord's ministry and probably did so, as Joseph is supposed to have been a man of at least the prime of life at the time of Jesus's birth. It is reasonably certain that he was dead at the time of the crucifixion, because otherwise he would have attended Mary during that time, and none of the writers say anything about his presence on Calvary. It is probable that he died when Jesus was about twenty years old, during the period of the Master's life upon which the writers of the gospels are silent.

When did Mary, the mother of Jesus, die? There is nothing definite in Scripture on the subject; but there is a tradition to the effect that she died in A.D. 63. John, who undoubtedly survived her, says nothing about her at all after the crucifixion.

How many women named Mary are mentioned in connection with Christ's life? Five. They are: Mary, the mother of Jesus; Mary, the sister of Jesus's mother; Mary, the mother of John surnamed Mark; Mary, the sister of Lazarus and Martha; Mary Magdalene.

Why did Nathaniel ask: "Can there any good thing come out of Nazareth?" Nazareth was held in contempt by the Jews. It was a small and ob-

scure town, in which the population was mixed and regarded as low by the rest of the Jews. Moreover, it had caused trouble in the past because out of it had come a large amount of discontent against established authority.

What was the sin against the Holy Ghost? It consisted in finally rejecting the gospel as preached by the apostles, who confirmed the truth of what they taught by "signs, wonders, and divers miracles, and gifts of the Holy Ghost." It was an unpardonable sin, since it showed an impious and fixed determination to refuse the mercy and salvation offered by God. In present day religion it is the malicious stating that the dispensation, gifts, and influences of the Holy Ghost are the work of Satan. It is unpardonable because the person who commits it rejects the only remedy, which is the power of the Spirit in applying the redemption of faith to the souls of men.

How did the disciples and apostles die? It is impossible to tell the exact fate of all the apostles and disciples, because regarding some there is a great amount of doubt and uncertainty; but the following is the supposition concerning each:

Matthew—was by occupation an inferior collector of customs; probably a relative of Jesus; said to have suffered martyrdom by being stabbed with a sword while preaching in a city of Ethiopia, but the facts are uncertain.

Mark—supposed to have gone to Alexandria, Egypt, during his ministry and founded the church there; supposed to have been dragged through the streets of that city until dead during a period of persecution, but facts are uncertain.

Luke—was a physician; known to have survived

the death of Paul, with whom he labored, and is said to have suffered martyrdom by being hanged upon an olive tree in Greece, but the facts are uncertain.

John—was the son of a well-to-do fisherman and the disciple beloved by Jesus; he lived in exile in his old age on the Isle of Patmos, but is said to have died at Ephesus; some say he suffered martyrdom, but best of evidence is to the contrary.

James—the brother of John and surnamed the Greater; was the first of the apostles and disciples to suffer martyrdom; was beheaded at Jerusalem, his courage and fortitude so impressing the officer that led him to court that he professed and was beheaded at the same time.

James—the son of Alphæus and surnamed the Less; supposed to have been thrown from a high point of the temple at Jerusalem and then beaten to death, but the facts are somewhat uncertain.

James—the brother of the Lord; put to death in Jerusalem.

Philip—the apostle; supposed to have been put to death by hanging at Hieropolis, in Asia.

Philip—the evangelist; supposed to have suffered martyrdom, but facts are uncertain.

Bartholomew—an apostle, probably also known as Nathaniel; suffered martyrdom either in India or Armenia.

Andrew—was an apostle as well as a disciple, crucified in Greece upon a cross shaped like the letter X.

Thomas—believed to have been run through the body with a lance while preaching in India.

Jude—shot to death with arrows in Persia, while

preaching there, according to the best traditions on the matter.

Simon—son of Cleophas; crucified in Palestine at a very advanced age; may have been the apostle Simon Zelotes.

Matthias — certainly suffered martyrdom, although where is not definitely known; said to have been stoned by Jews in Palestine, or crucified in Ethiopia.

Barnabas—date and character of death unknown.

Paul—undoubtedly put to death at Rome by being beheaded about 66 or 68 A.D.

Peter—supposed to have suffered martyrdom at Rome by crucifixion; while the manner and time of it are uncertain there can be little doubt but that Peter died for his Master.

Who was Melchizedek? Melchizedek was "a priest of the most high God" of the time of Abraham, and king of Salem as well. He is regarded as being of the type of Christ, and some of the Old Testament commentators have gone so far as to say that he was Divinity on earth.

What became of Pontius Pilate? After the death and resurrection of our Lord Pilate had trouble with the Roman authorities and fell out with those who were above him. He died an exile from Rome, ending his life by his own hand.

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FORMS AND CEREMONIES

A Need for Forms.

In the preparation of this book the writer has been requested to include in its pages, for the benefit of those who desire them, proper forms for the ceremony of marriage, the burial of the dead, and for the setting apart of deacons in The Baptist church. The Baptist form of marriage ceremony and for the burial of the dead, and the ordination of deacons are such as are in use by pastors of eminence in the denomination. For assistance in the work of arranging them the author hereby acknowledges his thanks to the Reverend George A. Lofton, D.D., pastor of the Central Baptist church, of Nashville, Tenn. The Methodist forms are taken from the church's book of laws and ceremonies, "Discipline."

Baptist Marriage Ceremony.

The man and woman to be united in matrimony should present themselves before the minister, the woman standing on the left side of the man. If there is a bridal procession the woman should enter escorted by the person who is to give her away and the man should enter accompanied by his best man. As the parties meet before the minister the person giving away the bride should bow first to the best man and then to the bridegroom, relinquishing the bride to him. The couple to be married then should take their places as before stated. Then the minister should proceed with the ceremony, saying:

Ye who are about to become man and wife,

hear what wise words are contained in the Holy Scriptures concerning the state of matrimony:

And the Lord said, It is not good that man should be alone. I will make him an helpmeet for him.

Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh.

Husbands, love your wives, even as Christ loved the church, and gave himself for it.

He that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church. Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in everything.

From these things from the Word of God, then, we learn that marriage is the first and most binding, as well as one of the most holy, of the ordinances of God. It was instituted during man's innocency amid the yet-unblighted bowers of Eden, the Father uniting in holy bonds the first created pair. Thereafter this ordinance was ratified by the Eternal Son at the marriage in Cana of Galilee. Again it was confirmed through the apostles by the inspiration of the Holy Spirit, who pronounced the obligation honorable and binding among men.

Emanating thus directly from supreme authority, and preceding all other social and civil contracts, this ordinance can neither undergo change nor pass away. Surviving the revolution and wreck of ages it has, and will ever remain the

same, the immutable law of love and goodness and the only foundation of social order and domestic felicity.

It is presumed, therefore, that you, who now come to be united in this holy state, have taken this step wisely, discreetly, and in the fear of God.

Now, in token of a due consideration upon your part of the nature and obligations of the conjugal relation, and of your mutual and decided choice of each other as partners for life, you will join your right hands.

Here let the man and woman join their right hands.

By this token you do both, in the presence of Almighty God and these witnesses, solemnly promise that, taking the Word of God for your guide, you will practice all those offices of kindness, affection, and duty which that Word prescribes for this relation. Do you both mutually promise?

Here let the man and the woman answer: "I do."

Have you any further token by which you would seal this mutual obligation?

Here let the man give to the minister a ring.

Behold this perfect and beautiful ring, the emblem of unbroken union! It indicates that as death alone can dissolve the union of soul and body so also nothing but death can dissolve the union of husband and wife.

Sir, do you give this ring as a further token of that love, honor, comfort, support, and protection with which you ever will cherish this woman as your lawful and wedded wife?

Here let the man answer: "I do."

And do you receive this ring as a further token of that love, honor, obedience, and devotion with

which you ever will cherish this man as your lawful and wedded husband?

Here let the woman answer: "I do."

Sir, you will now place this ring upon the finger of this woman as the symbol of your never-to-be-broken vow. May it prove indeed the emblem of that richer and brighter circle of matured friendship and companionship that shall gird you like a ring of gold in this life, and of that glorious and eternal link which shall bind you in love before the throne of God.

Here let the man place the ring upon the third finger of the woman's left hand.

And now, agreeable to the laws of God and this State, and in the name of the Father, and the Son, and the Holy Spirit, I pronounce you husband and wife: and those whom God hath joined together let no man put asunder.

Here let the minister make a prayer asking a blessing upon the couple, ending with the benediction:

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Methodist Marriage Ceremony.

The following is the form for the solemnization of matrimony in use in The Methodist Episcopal church and the Methodist Episcopal church, South:

At the day and time appointed for the solemnization of matrimony, the persons to be married (having been qualified according to law) standing together, the man on the right hand and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's inno-

cency, signifying unto us the mystical union that is between Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not be lawfully joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons that are to be married, he shall say:

I require and charge you both (as ye shall answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be well assured, that so many as are coupled together otherwise than God's word doth allow are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the minister say unto the man,

M., Wilt thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I Will.

Then shall the minister say unto the woman,

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimoy? Wilt thou obey him, serve him, love, honor, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I Will.

When the parties so desire, the man shall give unto the woman a ring; and the minister taking the ring shall deliver it unto the man, to put it on the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the minister, shall say,

With this ring I thee wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the minister say,

Let us pray.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according

to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the minister join their right hands together, and say,

Those whom God hath joined together let not man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining hands, I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Baptist Burial Service. In the form for burial service for the use of Baptists given herein it must be understood that it is for use at the grave only. With regard to the service at the home of the deceased person it is suggested that the minister use his judgment, after consultation with the family as to the character of it. It may consist of Scriptural readings and a few fitting remarks by the minister, and prayer. The following are recommended as good passages of Scripture:

For general use: Job xiv. 1, 2, and 18-21; Job v. 6, 7, and 17-20; 2 Cor. v. 1-10.

For the aged: Psalm lxxi. 5-9, and 17-20; Isaiah xlvi. 4.

For children: Mark v. 35-41; Mark x. 14-16; Job i. 21.

In cases of sudden death: 1 Peter i. 24; Psalm xc.

For comfort: 2 Cor. i. 3-5; Hebrews xi. 17-19, and 32-40.

When the body in its casket shall have arrived at the grave and the mourners assembled around it, the minister shall await the lowering of the casket into the grave, after which he shall cast a handful of earth upon it and say:

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother,* we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said,

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Then the Minister shall say one or both of the following Prayers, at his discretion.

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are de-

livered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Methodist Burial Service.

The form ordained for the burial of deceased persons in The Methodist Episcopal church and The Methodist Epispal church, South, is as follows:

The minister, meeting the corpse, and going before it, shall say,

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John xi. 25, 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25-27.

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord. 1 Tim. vi. 7; Job i. 21.

After they come into the church, or house, shall be read Psalm xc.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are three-score years and ten; and if by reason of strength they be four-

score years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then shall follow the lesson, 1 Cor. xv. 20-58, or the following abridgment:

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But some man will say, How are the dead raised up? and with what body do

they come? Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmov-

able, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Here may follow a suitable hymn, a sermon, or exhortation, and an extemporary prayer.

At the grave, when the corpse is laid in the earth, the minister shall say,

Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins are justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then the minister may say,

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother,* we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the

mighty working whereby he is able to subdue all things unto himself.

Then shall be said,

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors.

A suitable hymn may here be sung, and then shall the minister say,

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

Setting Apart Baptist Deacons.

In many Baptist churches it is the custom to ordain or set apart the deacons to their office by means of a ceremony, after they have been duly elected by vote of the church, special care being taken, of course, to choose men that are spiritually qualified for the post.

First, let a date be appointed for the ceremony of setting apart and then let the church call a council—that is, let the pastors and deacons of nearby Baptist churches to the number of about twelve, six pastors and six deacons, be requested to take charge of the ceremony and to perform the rites. While it is not always done, the council should be permitted to make all the arrangements with reference as to which of its members shall take part. The council should arrange these matters at a convenient time before the date of the ceremony.

The following is given as a good programme:

1. Hymn.
2. Prayer by the minister of the church in which the ceremony takes place.
3. Sermon of about 20 minutes by one of the pastors of the council.
4. Prayer by one of the deacons of the council.
5. Reading of the Scripture, ending with that part of 1 Timothy iii. relating to the qualifications of deacons, by a visiting pastor or deacon.
6. Charge to those about to be set apart as deacons by one of the deacons of the council. (Not to last more than ten minutes.)
7. Charge to the church from which and in which the deacons are set apart, by a visiting pastor. (Not to last more than ten minutes.)
8. Ceremony of setting apart of the deacons by the laying-on of hands.
9. Prayer by the pastor of the church in which the ceremony takes place.
10. Benediction pronounced by the oldest pastor of the council.

During the entire service the men to be set apart as deacons should be seated in the first row of seats. The members of the council should occupy seats on the platform if it is large enough to accommodate them. If not, at least those who are to pray, read, or speak should sit there.

When the time comes for the laying-on of hands the candidates should stand, sit, or kneel, as is the custom or the preference, and all or a part of the council should place their hands upon the candidates' heads, while one of the pastors offers a prayer asking God's blessing and guidance for the deacons thus set apart. It is needless to say that the entire congregation of the church should be present at the ceremony.

Forms for Presbyterians.

For the setting-apart of deacons and elders in The Presbyterian church the following forms will be found most useful. They are taken from "The Book of Common Worship," described on a previous page.

Form for the ordination or setting apart of ruling elders:

Divine Service having been celebrated according to the usual Order, the Persons *to be ordained shall, after the Sermon, present* themselves *before the pulpit at the call of the Minister, who shall thus address the congregation:*

Dearly Beloved: As in the Old Testament the Elders exercised an honorable office of government among the people of God, so also in the New Testament the Apostle ordained Elders in every church; commanding that they that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine.

Therefore, this Church has from the beginning included in her government not only Ministers

and Pastors, who are to preach the Gospel and administer the Sacraments in the Name of Christ and as His representatives: but also Ruling Elders chosen by the people to represent them, and to be joined with Pastors and Ministers in the exercise of government and discipline in the Church.

These Ruling Elders in each congregation, together with the Pastor, constitute the Session, to whom it is committed to admit and exclude members, to regulate the worship, guard the doctrine, direct the activity, and conserve the interests of the congregation. The Elders are also to represent their brethren in Presbyteries, Synods, and General Assemblies, when commissioned thereto. And it is the duty of the Elders severally to set the example of a godly walk and conversation, and to assist the Pastor in the visitation of the people, and in their spiritual guidance and comfort. *These brethren* here present [*here the Minister shall mention the* names *of the* Persons *chosen*] having been chosen in the mode most approved and in use in this congregation, to the office of Ruling Elder, and having signified *their* willingness to serve, we do therefore, in the Name of the Lord Jesus Christ, now proceed to *their* ordination.

Then the Minister, addressing the Elders-*elect, shall say,*

Forasmuch as you have declared your willingness to take this office upon you, I now require you to answer the following Questions, appointed by the Church to be put to those who are to be ordained as Elders.

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Do you accept the office of Ruling Elder in this congregation, and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity, and purity of the Church?

The Elders-*elect having answered these Questions in the affirmative, the Minister shall address to the Members of the Church the following* QUESTION:

Do you, the Members of this church, acknowledge and receive *these brethren* as *Ruling Elders,* and do you promise to yield *them* all that honor, encouragement, and obedience in the Lord, to which *their* office, according to the Word of God, and the constitution of this Church, entitles *them?*

The Members of the Church having answered this Question in the affirmative, by holding up their right hands, the Minister shall proceed to set apart the Candidates *to* their *office, by prayer, (and if desired, the Laying on of Hands,) the* Elders-*elect devoutly kneeling.*

Let us pray.

Set apart, we beseech Thee, O Lord, *these Thy servants* to the work whereunto Thou hast called *them* by the voice of this people. Endue *them* plenteously with heavenly wisdom. Grant *them* Thy grace, that *they* may be *good men,* full of the Holy Ghost and of faith, ruling in the fear of God. Give *them* favor and influence with the people. Make *them* faithful unto death, and when the Chief Shepherd shall appear, may *they* receive a crown of glory that fadeth not away. *Amen.*

Then the Minister shall say,

In the Name of the Lord Jesus Christ, and by the authority committed to me in His Church, I hereby declare you duly constituted and set apart to the office of Ruling Elder.

I now charge you, in the Name of the Lord Jesus, to be faithful in this your office.

I also charge you, Christian people, to be faithful to *these Elders* whom you have chosen to rule over you in the Lord; and that you render *them* all due obedience, coöperation, and support, and follow *them* so far as ye see *them* follow Christ.

Where there is an existing Session, it is proper that the Members of that body should here take the newly ordained Elders *by the hand, saying in words to this purpose:*

We give you the right hand of fellowship, to take part of this Office with us.

If Elders who have been already ordained are to be installed at the same Service, the Order *for their* Installation *may be here introduced.*

Then the Minister shall say,

May the great Head of the Church so enrich us with His heavenly grace, that at the last we shall hear Him saying unto us: Well done, good and faithful servant; enter thou into the joy of thy Lord.

Form for the installation of ruling elders:

When an Elder has terminated his connection with his Session by removal to another church, or by resignation, or when he is re-elected under the rotary system, he is to be reinstalled before he can regularly exercise the duties of his office.—Minutes of the General Assembly, 1878, 1882.

When Elders are to be newly ordained at the same Service with the installation of those who have been previously ordained, the following Order may be introduced in The Order for the Ordination of Ruling Elders, *immediately before the Benediction.*

Beloved *Brethren:* Having already been solemnly ordained to the office of Ruling Elder, you do now present *yourselves* in response to the voice of this congregation, to be installed again for the discharge of the active duties of your office.

You will therefore now give answer to the following Questions:

Do you accept the office of Ruling Elder in this congregation, and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity, and purity of the Church?

The Elders-*elect having answered these Questions in the affirmative, the Minister shall address to the Members of the Church the following* QUESTION:

Do you, the members of this church, acknowledge and receive *these Brethren* as *Ruling Elders,* and do you promise to yield *them* all that honor, encouragement, and obedience in the Lord, to which *their* office, according to the Word of God, and the constitution of the Church, entitles *them?*

The Members of the church shall answer in the affirmative by holding up their right hands.

Then the Minister shall say,

I hereby declare you to be invested with the Office of Ruling Elder in this congregation.

Then the Minister shall say,

May the great Head of the Church so enrich us with His heavenly grace, that at the last we shall hear Him saying unto us: Well done, good and faithful servant; enter thou into the joy of thy Lord.

Form for the ordination or setting apart of deacons:

Divine Service having been celebrated according to the usual Order, the Persons *to be ordained shall, after the*

Sermon, present themselves *before the pulpit at the call of the Minister, who shall thus address the congregation:*

Dearly Beloved: Concerning the institution of the office of Deacon we read in the sixth chapter of the Book of the Acts, that in the beginning the Apostles themselves ministered to the poor; but afterwards, being overburdened with these ministrations, they advised that certain men be chosen by the Church, to whom the service of the poor was committed as their peculiar care; therefore this Church has recognized the work and office of these men, to whom in the New Testament is given the title of Deacons, as of Apostolic institution, and needful for the welfare of the whole Body of Christ, to the end that the Ministers might continually give themselves to prayer and to the ministry of the Word.

Of this office St. Paul requires that the Deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience; ruling their children and their own houses well. And of them that have used this office well he declares that they purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus.

These brethren here present (*here the Minister shall mention the* names *of the* Persons *chosen*) having been chosen, in the mode most approved and in use in this congregation, to the office of Deacon, and having signified *their* willingness to serve, we do therefore, in the name of the Lord Jesus Christ, now proceed to *their* ordination.

Then the Minister addressing the Deacons-*elect shall say,*

Forasmuch as you have declared your willingness to take this office upon you, I now require

you to answer the following Questions, appointed by the Church to be put to those who are to be ordained as Deacons.

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?

Do you approve of the government and discipline of the Presbyterian Church in these United States?

Do you accept the office of Deacon in this congregation, and promise faithfully to perform all the duties thereof?

Do you promise to study the peace, unity, and purity of the Church?

The Deacons-*elect having answered these Questions in the affirmative, the Minister shall address to the Members of the church the following* QUESTION:

Do you, the Members of this church, acknowledge and receive *these brethren* as *Deacons,* and do you promise to yield *them* all that honor, encouragement, and obedience in the Lord to which *their* office, according to the Word of God, and the constitution of this Church, entitles *them?*

The Members of the church having answered this Question in the affirmative, by holding up their right hands, the Minister shall proceed to set apart the Candidates *to* their *office, by Prayer, (and if desired, the Laying on of Hands), the* Deacons-*elect devoutly kneeling.*

Let us pray.

O Lord Jesus, who, being rich, for our sakes became poor, that we through Thy poverty might be rich; Set apart and consecrate *these* Thy *servants* to the office of Deacon. Give *them* Thine own spirit of sympathy with all human sorrow

and distress, and of holy, self-denying service in behalf of those who are in want and suffering. Guide and sustain *them* in *their* ministry of love until *their* work on earth is done; and bestow upon *them* the great rewards of Thy heavenly kingdom. *Amen.*

Then the Minister shall say,

In the name of the Lord Jesus Christ, and by the authority committed to me in His Church, I hereby declare you duly set apart and ordained to the office of Deacon.

I now charge you in the Name of the Lord Jesus, to be faithful in this your office.

I also charge you, Christian people, to be faithful to *these Deacons,* baptizing *their* ministry to the poor with your daily prayers, supplying it constantly and cheerfully with your liberal gifts, and remembering that Christ has appointed the poor to represent Himself in our offices of sympathy and benevolent service on earth.

Then shall the King say unto them on the right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

Where there is an existing Board of Deacons it is proper that the Members of that body take the newly ordained Deacons by the hand, saying in words to this purpose:

We give you the right hand of fellowship, to take part of this Office with us.

Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

Where Deacons who have already been ordained are to be installed in any congregation, The Order for *their* Installation *may follow* The Order for the Installation of Ruling Elders who have been previously Ordained.

Forms of Grace Before Meals.

For the benefit of those who desire to use them it has been deemed advisable to incorporate in this section several forms of thanks, or grace, to be said at the table before beginning a meal. They follow:

The Lord make us grateful for all His mercies, and add His blessing, for Christ's sake. *Amen.*

Almighty God, who provides for us, nourish our souls with the Bread of Life in Jesus Christ. *Amen.*

Bless us, O Lord, in blessing Thee, as we receive Thy gift of daily bread. *Amen.*

The Lord bless this food to our use, and us to His service. *Amen.*

Lord, help us to receive all good things as from Thy hand, and to use them to Thy praise. *Amen.*

Heavenly Father, make us thankful to Thee, and mindful of others, as we receive these blessings, in Jesus' Name. *Amen.*

Father in heaven, sustain our bodies with this food, our hearts with true friendship, and our souls with Thy truth, for Christ's sake. *Amen.*

✠ ✠ ✠

Church Register

My name is_____

My home is_____

My church is_____

It is located at_____

It was founded in_____

Its pastor is_____

I have been a member of it since_____

MEMBERSHIP OF

_____ CHURCH

of _____

NAME	ASSESSMENT	

Church Register

NAME	ASSESSMENT	

Church Register

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